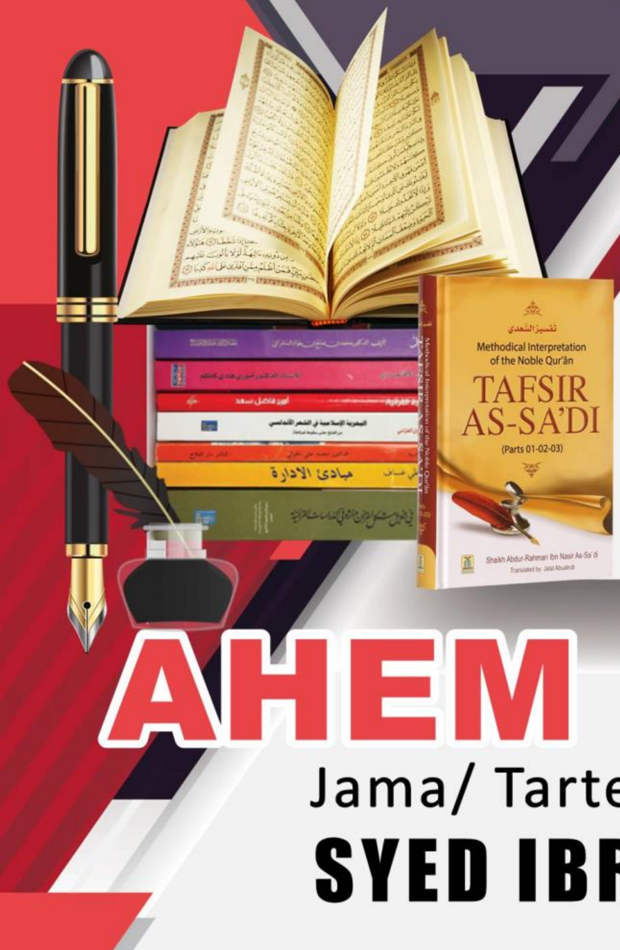
DEEN KI 10 AHEM BAATEY



Jama/ Tarteeb/ Romanaised:
SYED IBRAHIM SALAFI

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FEHRIST

HADEES E JIBRAYEEL (ALAIHIS SALAAM)

Ibne Umar (Razi Allahu Anhuma) farmatey hai ke mujhe mere waalid hazrat Umar bin Khattaab (Razi Allahu Anhu) ne bataaya:

((قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً . قَالَ صَدَقْتَ . قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ . قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا . قَالَ " أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ))

"Ek din hum RASOOLULLAH sallallahu alaihi wasallam ki khidmat mein haazir thhey ke aachanak ek shaksh hummare saamne numoodaar huwa, us ke kapdey intehaayi sufeed(white) aur baal intehaayi siyaah(black) thhey, us par safar ka koi asar dikhaayi deyta tha na hum mein se koi usey pehchaanta tha hatta ke wo aakar NABI E AKRAM sallallahu alaihi wasallam ke paas baith gaya aur apne ghutne aap ke ghutno se mila diye, aur apne haath AAP sallallahu alaihi wasallam ki raano par rakh diye, aur kaha: Aye MUHAMMAD(sallallahu alaihi wasallam)! mujhe islaam ke barey mein bataaye, RASOOLULLAH sallallahu alaihi wasallam ne farmaaya: "Islaam yeh hai ke tum is baat

ki gawaahi do ke ALLAH TALA ke siwa koi ibaadat ke laayiq nahi aur MUHAMMAD sallallahu alaihi wasallam us ke Rasool hain, namaaz ka ahtemaam karo, zakaat aada karo, ramzaan ke rozey rakho aur agar Allah ke ghar tak raastah (tay karney) ki istetaa'at ho tou is ka hajj karo." us ne kaha: aap ne sach farmaaya. (Syidina Umar Radhi Allahu Anhu ne) kaha: hamein is par ta'ajjub huwa ke aap se pouchtaa hai aur (kudh hi) aap ki tasdeeq karta hai. us ne kaha: mujhe emaan ke barey mein bataaye, AAP sallallahu alaihi wasallam ne farmaaya: "yeh ke tum ALLAH TALA uske farishton, uski kitaabon, us ke rasoolon aur aakhri din (yaum e qayaamat) par emaan rakho aur achchyi aur buri taqdeer par bhi emaan laao." us ne kaha: aap ne durust farmaaya, (phir) us ne kaha: mujhe ahsaan ke barey mein bataaye, AAP sallallahu alaihi wasallam ne farmaaya: "yeh ke tum ALLAH TALA ki ibaadat is tarha karo goya tum use dekh rahey ho aur agar tum use nahi dekh rahey ho tou wo tumhen dekh raha hai." us ne kaha: tou mujhe qayaamat ke barey mein bataaye, AAP sallallahu alaihi wasallam ne farmaaya: "jis se is (qayaamat) ke barey mein sawaal kiya jaa raha hai, wo pouchne waaley se ziyaadah nahi jaanta." us ne kaha: tou mujhe is ki alaamaat bata deejiye, AAP sallallahu alaihi wasallam ne farmaaya: "(alaamaat yeh hain ke) laundi apne maalik ko janam dey aur yeh ke tum nange paaon, nange badan, mohtaaj, bakriyan charaane waalon ko dekho ke wo unchi se unchi imaaraten bananey mein ek doosrey ke saath muqabalah kar rahey hain." hazrat Umar Radhi Allahu Anhu ne kaha: phir wo saayil chala gaya, main kuch deair isi aalam mein raha, phir AAP sallallahu alaihi wasallam ne mujh se kaha: "aye umar! tumhen ma'loom hai ke pouchne waala kaun tha?" maine arz ki: Allah aur uske

Rasool ziyaada aagha hain, AAP sallallahu alaihi wasallam ne farmaaya: "wo jibrayeel(aalaihis salaam) thhey, tumhaare paas aaye thhey, tumhen tumhaara deen seekha rahey thhey." (Sahih Muslim, Kitab-ul-Iman, Bab:Iman, Islam, Ehsan ki wazahat, taqdir e ilahi ke isbaat ka iman wajib hai, taqdir par iman naa lane wale se ba'at ki dalil aur is ke bare me sakht mauqaf, Hadis No.8[93]. Suan Abi Dawod:4695. Sunan Al-Tirmizi:2610. Suan Al-Nasai:5005. Suanan Ibn Majah:63)

Urdu Tarjuma: Prof. MUHAMMAD YAHYA SULTAN MAHMOOD JALALPURI

ISLAM AUR EMAAN MEIN FARQ

(Hadees E Jibrayeel (alaihis salaam) mein hai) Jibrayeel (alaihis salaam) ka pehla sawaal (NABI sallallahu alaihi wasallam sey) Islam ki baabat tha, jawaab mein RASOOLULLAH sallallahu alaihi wasallam ney chand zahiri umoor ka tazkirah farmaya (.. .. ..) jis sey sabit hota hai ke Islam chand zahiri umoor ka naam hai, aur jab JIBRAYEEL (alaihis salaam) ney emaan ki baabat pochaa tou AAP sallallahu alaihi wasallam ney chand baatini umoor ka zikr farmaya (.. .. ..) jis sey saabit hota hai ke emaan chand baatini umoor ka naam hai.

Lekin haqeeqat yeh hai ke Islam aur Emaan do aise kalimaat hain ke jab inhen ekkhatta zikr kiya jayega tou dono ke ma'ana mein farq hoga, jaisa ke Hadees E Jibrayeel mein dono ekkhatta mazkoor hain, chunanche inhon ney pehle Islam ka phir Emaan ka ma'ana dariyaaft kiya, tou AAP sallallahu alaihi wasallam ney dono ki alaidah alaidah tareef zikr farmayi, Islam ki tareef mein panch aamaal e zahirah zikr farmaye aur Emaan ki tareef mein chhey aamaal e baatinah zikr farmaya (jin ka taluq tasdeeq wa iqraar sey hai).

Lekin yehi do kalimaat jab alag alag zikr honge tou har kalimah dono maa'ni (yane aamaal e zahirah wa baatinah) ko shamil hoga, jaisa ke ALLAH TALA ke mundarijah zaeel farmaan mein sirf Islam ka zikr hai:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

(Surah aal-Imran: 85)

"Yane jo Islam ke ilaawah kisi aur deen ko chahega tou wo us sey hargis qubool nahi na kiya jayega aur wo aakhirat mein khasara paaney waalon mein hoga."

Yahan Islam sey muraad sirf wo panch aamaal e zahirah hi nahi hain jinka Hadees E Jibrayeel mein zikr hai, balke yahan lafz Islam poorey deen ko shamil hai jis mein tamaam aamaal e zahirah aur aamaal e baatinah dakhil hain.

Sirf lafz emaan ka istemaal, ALLAH TALA ke darj zaeel farmaan mein hai:

﴿وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

(Surah al-Maaida: 5)

"Yane jo emaan ke saath kufr kareyga us ke tamaam aamaal akaarat jayenge aur wo aakhirat mein khasara paaney waalon mein sey hoga."

Yahan emaan sey muraad wo aamaal e baatinah hi nahi hain jinka Hadees E Jibrayeel mein zikr hai, balke yahan kalimah e emaan poorey deen ko shamil hai, jis mein zahiri wa baatani tamaam aamaal dakhil hain.

-Shaykh Abdullah Naser Rahmani Hafizahullah
Reference: |Kitaab: Sharah Hadees E Jibreel Taleef: Shyakh Abdullah Naser Rahmani Hafidahullah. Page No: 33,34.|

KALIMAH E TAIYABAH (LA ILAHA ILLALLAH) KI SHARAAYIT:

Kalimah e tawheed ke taqaazon ko poora karney ke liye jin sharaayit ka paaya jaana zaroori hain ulama e ummat ne in ko saat (7) sharaayit mein mahsoor kiya hai:

① Ilm: "kalimah e taiyabah" ke ma'na wa mafhoom se aaghahi aur nafi wa isbaat ke taqaazon se waaqfiyat haasil karna iski buniyaadi shart hai, kiyunke kisi bhi cheez ke bareme koi nazariya qaayim karney se pehle is se aaghahi aur waaqfiyat hona zaroori hai, ALLAH TALA ka irshaad hai:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ﴾

"Achchyi tarha jaan lo! ke Allah ke 'ilaawah koi mabood e bar-haq nahi." (Surah Muhammad: 19)

Is se yeh baat "zaahir minash shams" (yane suraj ki tarha raushan) hai ke kalimah e taiyabah ke maa'ni wa matlab ko jaanna farz wa zaroori hai.

② Yaqeen: yaqeen shak ki zid hai aur iska matlab yeh hai ke "La Ilaha Illallah" padhne waala yeh aiteqaad rakhe ke sifaat e ulohiyat ka haqdaar sirf aur sirf ALLAH TA'ALA hi hai aur kisi doosrey mein in sifaat ka paaya jaana na-mumkin aur muhaal hai aur kalimah ke taqaazon par aisa yaqeen e jaazim ho jo shak ke munaafi hai, ALLAH TA'ALA ka irshaad hai:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

"Momin wo log hain jo ALLAH TA'ALA aur uske Rasool par emaan laatey hain phir shak wa shubah nahi kartey aur

apne maal aur jaan ke zariye ALLAH TA'ALA ki raah mein jihaad kartey hain, yehi log sachchey hain." **(Surah al-Hujuraat: 15)**

③ Ikhlaas: "La Ilaha Illallah" ka padhne waala jis tarha Allah ki ulohiyat ka aqraar karta hai, isi tarha ghairullah se baraat ka izhaar bhi karey, isi liye "La Ilaha Illallah" ko kalimatul ikhlaas kaha jaata hai aur "قُلْ هُوَ اللَّهُ أَحَدٌ" ko Surah Ikhlaas isi liye kehtey hain ke is mein khaalis Allah ki tawheed ka zikr hai aur ALLAH TA'ALA ke liye har qism ke ristey, shareek aur humsar ki nafi ki gayi hai, lehaaza yeh aqeedah rakhna ke ALLAH TA'ALA sab kuch karney waala hai lekin fulaan bhi kuch kam nahi, yeh ikhlaas ke munaafi hai.

④ Sidq: sidq, yeh kizb yene jhoot ki zid hai yane kalimah goh sidq e dil se iskaa aqraar karey, sirf zabaani iqraar kaam nahi aayega, jaisa ke Allah ne munafiqeen ka tazkirah kiya hai ke wo zabaan se tou kalimah padhtey thhey lekin inke dil iski tasdeeq nahi kartey thhey, irshaad hai:

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ﴾

"Baaz log kehtey hain ke hum ALLAH TA'ALA aur yaum e aakhirat par emaan laaye haalanke dar haqeeqat wo momin nahi hain." **(Surah al-Baqarah: 8)**

Aur Mu'aaz bin Jabal Radhi Allahu Anhu se riwaayat hai ke RASOOLULLAH sallallahu alaihi wasallam ne farmaaya:

((مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ))

"Jo shaksh sachchey dil se yeh gawaahi dey ke Allah ke 'ilaawah koi mabood e bar-haq nahi aur MUHAMMAD sallallahu alaihi wasallam Allah ke sachchey Rasool hain tou

ALLAH TA'ALA us par jahannam ki aag ko haraam kar deyga."(Bukhari: Kitaabul Ilm, Bab: is baat ka baya ke ilm ki bate kuch logo ko bata aur kuch ko naa batana ke unki samajh me nahi ayegi, Hadis No.128. Sahih Muslim, Hadis No.32[149])

⑤ Muhabbat: marghoob aur pasandidah cheez ki taraf tabee'at ke mailaan ko muhabbat kehtey hain aur yeh nafrat ki zid hai, aur yahan muhabbat se muraad yeh hai ke aadmi ko kalimah e tawheed aur iske taqaazon se muhabbat aur ulfat ho aur is ke dil mein Allah aur uske RASOOL sallallahu alaihi wasallam ki muhabbat har cheez se hatta ke apni jaan se bhi ziyadah ho aur isi tarha usey momineen se muhabbat ho jo "La Ilaha Illallah" par kaarband aur iske taqaazon ko poora karney waaley hon aur un logon se dil mein nafrat ho jo iske taqaazon ko poora nahi kartey, kiyunke jise ALLAH TA'ALA aur uske RASOOL sallallahu alaihi wasallam se muhabbat hogi wo laaziman Allah ke deen se muhabbat kareyga aur is par aamal pairaa honey ki koshish kareyga aur shirk aur mushrikaanah aqaaid wa aamaal se nafrat kareyga. ALLAH TA'ALA ka irshaad hai:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ﴾

"Logon mein aise bhi hain jo ALLAH TA'ALA ke 'ilaawah doosron ko ALLAH TA'ALA ka shareek bana kar un se bhi waisi muhabbat rakhtey hain jaisi ke ALLAH TA'ALA se, aur emaan waaley ALLAH TA'ALA ke saath sab se ziyadah muhabbat kartey hain." (Surah al-Baqarah: 165)

Hazrat Abu Razeen al-'Uqaili Razi Allahu Anhu ne ek martabah NABI E AKRAM sallallahu alaihi wasallam se daryaaft kiya:

((قَالَ: يَارَسُولَ اللهِ وَمَا الْإِيمَانُ؟ قَالَ: " أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْكَ مِمَّا))

"Aye Allah ke Rasool(sallallahu alaihi wasallam)! Emaan kya hai? AAP sallallahu alaihi wasallam ne farmaaya: "Emaan yeh hai ke tou gawaahi dey ke ALLAH TA'ALA ke siwa koi mabood e bar-haq nahi, wo tanhaa hai uska koi shareek nahi, aur yeh ke MUHAMMAD sallallahu alaihi wasallam Allah ke bandey aur Rasool hain aur yeh ke Allah aur uske Rasool tere haan sab se ziyadah mehboob ho jaayen."(Musnad Ahmed, Hadis No.16194, Shoyeb Arnaout ne is ki sanad ko "ZAIF" kaha hai)

⑥ Inqiyaad Wa Tabe'daari: inqiyaad, khuzoo', tabe'daari aur sar e tasleem kham kar deney ko kehtey hain, aur yahan is se muraad yeh hai ke "La Ilaha Illallah" aur is ke taqaazon ka zaahiri wa baatani taur par taabe' ho jaaye aur yeh is waqt hoga jab insaan ALLAH TA'ALA ke 'aayid kardah farayiz par aamal pairaa ho aur uski haraam kardah chizon ko tark kar dey. ALLAH TA'ALA ka irshaad hai:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

"Aur apne Rab ki taraf rujoo' karo aur us ke mutee' ban jaao is se pehle ke tum par azaab aajaye aur phir tumhaari madad na ki jaa sakey."(Surah az-Zumar: 54)

⑦ Qubool: qubool ka matlab hai kisi cheez ko dil ki khushi se ley leyna aur yahan is se muraad hai kalimah e tawheed aur iske taqaazon ko basar o chashm (yane khushi se razamandi ke saath) qubool kar leyna, in mein se kisi cheez ka inkaar na karna aur iske maqsood wa muraad par aamal pairaa honey ko khudh par jabr ya zabardasti na samahjna

balke ba-tasleem wa raza qubool karna. ALLAH TA'ALA ka irshaad hai:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ○ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ﴾

"Bila-shubah jab in se kaha jaata tha ke ALLAH TA'ALA ke siwa koi mabood e bar-haq nahi tou wo takabbur kiya kartey thhey aur kaha kartey thhey ke kya hum is shaa'yir aur diwaaney ki khatir apne maboodon ko chhor den? halanke (hummara Nabi) haq ley kar aaya tha aur us ne Rasoolon ki tasdeeq ki thi."(Surah as-Saaffaat: 35-37)

Allamah Muhammad al-Amin al-Shinqiti Rahimahullah is aayat ki tafseer mein farmaatey hain:
"Yane is kalimah ko qubool karney mein takabbur kiya kartey hain aur is baat par raazi nahi hai ke Rasoolon ki itteba' karen."(Adwaa' al-Bayaan: 6/685)

____

Reference: |Kitaab: Arkaan E Islaam (Ek Ijmaali Taa'ruf). Taleef: Shaykh Hafiz Muhammad Ishaaq Zaahid Hafizahullah, Shaykh Abdul Khaliq Muhammad Saadiq Hafizahullah. Taqdeem: Shaykh Abu Adnaan Muneer Qamar Hafizahullah. Page No: 25-29|

ALLAH TA'ALA SE MUHABBAT

ALLAH TA'ALA zameen o aasmaan aur tamaam makhloqaat ka khaliq hai, usi ne apne dono hathon se AADAM 'Alaihis Salaam ko mitti se banaya aur un ke zawjah HAWWA 'Alaihas Salaam ko paidaa farmaaya aur phir un dono se insaano ki nasl jaari farmaayi, ALLAH TA'ALA ne insaano aur jaandaar makhloqaat ke liye tarha tarha ke rizq aur ne'maaten paidaa kiyen aur wahi mushkil khusha, haajat rawa aur fariyaad-ras hai.

ALLAH TA'ALA ka irshaad hai:

﴿وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾

"Aur agar tum Allah ki ne'maton ko shumaar karna chaaho tou shumaar nahi kar saktey."(Surah an-Nahl: 18)

Beshumaar ne'maton aur fazl o karam waaley Rab se muhabbat karna insaan par farz hai.

ALLAH TA'ALA ka irshaad hai:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ﴾

"Aur ahle emaan sab se ziyadah Allah se muhabbat kartey hain."(Surah al-Baqarah: 165)

RASOOLULLAH sallallahu alaihi wasallam ne farmaaya:

((أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّونِي بِحُبِّ اللَّهِ وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي))

"Allah tumhen jo ne'maten khilaata hai un ki wajah se Allah se muhabbat karo aur Allah ki muhabbat ki wajah se Mujh se muhabbat karo aur meri muhabbat ki wajah se meri ahle bait se muhabbat karo."(Sunan Tirmizi: 3789, Wa Sanaduhu Hasan, Mahnamah al-Hadees: 26[Al-Tabrani:3/46, Hadis

No.2639. Al-Hakim:3/150 wa wafiqho al-Zahbi. As-Sunnah li-Ibn Abi Aasim:1553,1554])

ALLAH TA'ALA farmaata hai:

﴿وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

"Aur Allah ka shukr ada kartey raho agar tum sirf usi ki hi ibaadat kartey ho."(Surah al-Baqarah: 172)

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

"(Kamil emaan waaley) momin wo hain jab un ke saamney ALLAH TA'ALA ka zikr kiya jaata hai tou un ke dil (khauf o umeed ke sath) laraz jaatey hain."(Surah al-Anfaal: 2)

NABI sallallahu alaihi wasallam ka irshaad e mubarak hai:

((ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ))

"Jis shaksh mein teen chizen hon tou us ne emaan ki mithaas paa li: (awwal) yeh ke us ke nazdeek har cheez se ziyadah Allah aur uske Rasool mehboob hon (duwam) wo jis se muhabbat karey sirf Allah hi ke liye muhabbat karey (suwam) wo kufr mein laut jaana is tarha na-pasand karey jaise wo aag mein girna na-pasand karta hai."(Sahih Bukhari: 16, Sahih Muslim: 43)

((اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا))

Ek maa jitni apne bachchey se muhabbat karti hai ALLAH TA'ALA us se bahut ziyadah apne bando se muhabbat karta hai." (Sahih Bukhari Hadees: 5999, Sahih Muslim Hadees: 2754)

ALLAH TA'ALA ka irshaad hai:

﴿نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾

"Mere bando ko bata do ke beshak main gunaah mu'aaf karney waala aur raham karney waala hon." (Surah al-Hijar: 49)

ALLAH TA'ALA farmaata hai:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

"(Meri taraf se) keh do: Aye mere (ALLAH ke) bando! jinhon ne apni jaano par zulm kiya hai, ALLAH ki rahmat se mayoos na ho jaao beshak Allah (shirk ke siwa) saarey gunaah mu'aaf farmaata hai, beshak wo ghafoor ur raheem hai."(Surah az-Zumar: 53)

ALLAH TA'ALA ka irshaad hai:
"Jo log meri wajah se ek doosrey se muhabbat kartey hain tou un ke liye meri muhabbat wajib hai."(Musnad Ahmed, Zawaid Abdullah bin Ahmed: 5/328 Wa Sanaduhu Sahih)

Allah se muhabbat ka yeh laazmi taqaza hai ke insaan har waqt ALLAH par tawakkal karey aur isi par sabir o shakir rahey, Ek dafaa' ek 'arabi (baddu) ne RASOOLULLAH sallallahu alaihi wasallam par talwaar taan kar puchaa: tujhe mujh se kaun bachayega? AAP sallallahu alaihi wasallam ne (kamaal e itmenaan se) farmaaya: Allah, tou us 'arabi ke hath se talwaar gir gayi.(Musnad Ahmed: 3/390 Hadees: 15190, Yeh Hadees Sahih Hai, Sahih Ibne Hibbaan: 2872 (2883)

(Tambeeh: Is riwayat ke rawi Abu Bishr Jafar bin Abi Wahshiyah ne Sulaimaan bin Qais al-Yshkry se kuch nahi suna lekin wo un ki kitaab/sahifey se riwayat kartey thhey aur kitaab se riwayat karna chaahe bataur e wajaadah hi ho, Sahih hai basharteke kitaab ke darmiyaan waastey par jaraj ya muhaddiseen ka inkaar sabit na ho, Wallahu Alam, Ghauras bin al-Haris al-'Arabi ka qissah ikhtisaar ke sath Sahih Bukhari (2910) aur Sahih Muslim (843) mein maujood hai, ghauras ne wapas jaa kar apni qaum ke logon se kaha tha ke "main us ke paas se aaya hon jo sab se behtar hai" yeh is ki daleel hai ke ghauras musalmaan ho gaye thhey)

ALLAH TA'ALA ke Habeeb Muhammadur RASOOLULLAH sallallahu alaihi wasallam apne Rab se itni ziyadah muhabbat kartey thhey ke wafaat ke waqt bhi farmaa rahey thhey:

((اللّٰهُمَّ الرَّفِيقَ الأَعْلَى))

"Aye mere Allah! apni baargah mein 'alaa rafaqat ataa farma."(Sahih Bukhari Hadees: 4463, Sahih Muslim Hadees: 2444)

ALLAH Se Muhabbat Ki Chand Nishaaniyan Darj Zail Hain:

1) **Tawheed o Sunnat se muhabbat aur Shirk o Bid'at se nafrat**
2) **Nabi e Kareem sallallahu alaihi wasallam se waalihanah muhabbat aur aap ka difaa'**
3) **Sahaba e Kiraam, Tabayeen e Uzzaam, Ulama e Haq aur Ahle Haq se muhabbat**
4) **Kitaab o Sunnat se muhabbat aur Taqwa ka raastah**

5) **Gunaaho aur nafarmaani se ijtenaab**
6) **Riya ke baghir, khuloos e niyat ke sath ibaadaat mein Sunnat ko mad e nazr rakhtey huwey inhimaak**
7) **Maroof (Neki) se muhabbat aur Munkar o Makrooh se nafrat**
8) **Kitaab o Sunnat ke ilm ka husool aur Kitaab o Sunnat ke muqaabley mein har qaul o fael ko rad kar deyna**
9) **Infaaq fi Sabeelillal (Allah ke raastey mein us ki raza mandi ke liye kharch karna)**
10) **Khauf o Umeed ki halat mein kasrat e azkaar aur dawat e sabitah par amal.**

ALLAH Jalla wa ala se dua hai ke wo hummare dil apni aur apne Rasool sallallahu alaihi wasallam ki muhabbat se bhar dey aur humme hamesha Kitaab o Sunnat par gaamzan rakhey. (Aameen)

Ishaatulhadith: Shumarah: 33, Page: 62

TAWHEED AUR USKI AQSAAM

Tawheed ke lughawi ma'ana tanhaa karney ke hain, aur shariat mein sirf Allah(Jalla wa ala) ki ibadat ko tawheed kehtey hain. Tawheed ki teen qismen hain:

1) TAWHEED E RUBUBIYAT,
2) TAWHEED E ULOHIYAT WA AL-'IBADAH,
3) TAWHEED E ASMAA WA SIFAAT.

1) TAWHEED E RUBUBIYAT:

ALLAH(Jalla wa ala) ko uske af'aal mein ekta samajhnaa, Af'aal E Ilaahi jaisey paidaa karna, rozi deyna, zindagi deyna, maut deyna, badshaahat karna, kayenaat ka intezaam karna wagera, yeh Emaan o Aqeedah rakhna ke ALLAH hi paidaa karney walaa hai, rozi deyney walaa hai, malik hai tasarruf karney walaa aur har cheez ki tadbeer karney walaa hai, uske faisley ko koi lautaa nahi sakta hai aur na uske hukm ko koi taal sakta hai.

TAWHEED E RUBUBIYAT ke dalaayil bahut se hain. Allah(Jalla wa ala) ne farmaya:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

Tarjuma: "Dar'haqiqat tumhaara parwardigaar wahi ALLAH hai, jis ney aasmano aur zameen ko chay (6) din mein paidaa kiya, phir wo arsh par mustawi huwaa, wo raat ko din par dhaanktaa hai, din raat ke peechey dauda chala aata hai, suraj, chaand aur sitaarey sab uske hukm ke taabe' hain, sun lo! usi ke liye paidaa karney ka ikhtiyaar hai aur

usi ka hukm naafiz hai, saarey jahaano ka parwardigaar Allah ba-barkat hai."(Surah Al A'raaf: 54)

Pehle zamaane ke mushrikeen Tawheed E Rububiyat ka iqraar kartey thhey, lekin is iqraar ke ba-wujood bhi wo musalmaan shumaar na ho sakey kiyunke unhon ne Tawheed E Rububiyat ke laazimi natije Tawheed E Ulohiyat ka iqraar nahi kiya.

ALLAH (Jalla wa ala) ne un ke Iqraar e Khaaliq ka zikr Qur'an mein kiya hai:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾

***Tarjuma:* "Agar aap un se dariyaaft karen ke aasmaano aur zameen ko kis ne paidaa kiya hai tou wo zaroor kahenge ke un ko zabardast khoob ilm waali zaat ne paidaa kiya hai."(Surah Az-Zukhruf: 9)**

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ﴾

***Tarjuma:* "Agar aap un se pochyen ke un ko kis ne paidaa kiya hai tou wo zaroor kahenge ke Allah ne, phir wo kidhar behkey jaa rahey hain."(Surah Az-Zukhruf: 87)**

ALLAH (Jalla wa ala) ki Rububiyat ke isbaat ke liye aqli aur naqli dalaayil be-shumaar aur be-inteha hain, makhlooq ka wujood khaaliq ke wujood ki daleel hai, kaarigari kaarigar ki nashaandahi karti hai, koi cheez khudh se wujood mein nahi aati hai balke uske liye mujid (wujood mein laane waale, paida karne waale) ka hona zaroori hai aur wo sirf ALLAH (Jalla wa ala) ki zaat hai.

ALLAH (Jalla wa ala) ne farmaya:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾

Tarjuma: **"Kya yeh kisi khaaliq ke bagair khudh paidaa ho gaye hain ya yeh khudh khaaliq hain."(Surah At-Tur: 35)**

﴿وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ○ وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ○ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

Tarjuma: **"Aur zameen mein yaqeen waalon ke liye bahut si nashaaniyaan hain aur khudh tumhaarey andar kya tum ko soojhta nahi hai aur aasmaan mein tumhaara rizq hai aur wo cheez hai jis ka tum se wadah kiya jaa raha hai."(Surah Adh-Dhaariyat: 20_22)**

ALLAH (Jalla wa ala) ki kamaal e qudrat par bahut si chizen dalalat karti hain. shaayar kya khoob kehta hai:

وفی کل شی له آیة

تدل علی انه واحد

Aur har cheez mein uske liye nishaani hai,
Jo batlaati hai ke wo tanha hai.

2) TAWHEED E ULOHIYAT WA IBAADAT:

Bande ka tamaam aqsaam o mazaahir e ibaadat jaisey namaaz, roza, qurbaani, nazr maanna, madad talab karna wagera, ko ALLAH ke saath khaas kar deyna, ALLAH (Jalla wa ala) ne insaan ko usi ke liye wujood bakhshaa hai aur quwwat o iradah aur ikhtiyaar ataa farmaya hai, Tawheed E Ulohiyat bande ka sirf Allah hi ki bandagi karna aur ibaadat mein uske saath kisi ko shareek na karna hai, makhlooq ki bandagi na ki jaye chaahe wo Buzurg Nabi ya ALLAH (Jalla wa ala) ke muqarrab Faristey hi kiyun na hon, jis ne ibadaat

ke kisi mazaahir ya qism ko ghairullah ki taraf pher diya wo kafir o mushrik hai.

ALLAH (Jalla wa ala) ne farmaya:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

Tarjuma: **"Aap keh dijiye ki meri namaaz aur meri qurbaani aur meri zindagi aur meri maut ALLAH hi ke liye hai jo jahaano ka parwardigaar hai. uska koi hissedaar nahi hai, mujhe isi baat ke aylaan ka hukm diya gaya hai aur main sab se pehle itaa'at karne waalon mein se hon." (Surah Al-An'aam: 162,163)**

﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

Tarjuma: **"Aur jo Allah ke saath kisi doosrey ma'bood ko pukaarega jis ki us ke paas koi daleel nahi hai tou uska hisaab uske parwardigaar ke paas hoga. Yaqeenan kaafir kaamyaab na ho sakenge."(Surah Al-Mominoon: 117)**

Tawheed ki is qism Tawheed E Ulohiyat mein Ambiyaa e Kiraam alaihimussalatu wassalaam aur un ki qaumon mein jhagda waaqe' huwa. Kiyunke pehle zamaane ke mushrikeen is baat ka iqraar aur ai'teraaf kartey thhey ke paidaa karney walaa aur tadbeer karney walaa ALLAH hi hai lekin wo us ke saath doosron ki bhi ibaadat kartey thhey aur unke muta'alliq ye aqeedah rakhtey thhey ke yeh log ALLAH ke yahaan unki sifaarish karengey, ALLAH (Jalla wa ala) ne iska zikr Qur'an mein kiya hai:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

Tarjuma: **"(Wo kehtey hain ke) hum in (buton wagera) ki pooja sirf is liye kartey hain ke wo humein ALLAH ke qareeb kardengey."(Surah Az-Zumar: 3)**

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

Tarjuma: **"Hum ne AAP (sallallahu alaihi wasallam) se pehle jis Nabi ko bhi bheja tou us ki taraf wahi ki ke mere ilaawah koi ma'bood nahi hai, pas tum meri hi ibaadat karo."(Surah Al-Ambiyaa: 25)**

Hum jab maujooda mushrikeen aur saabiqah (pichhle) daur ke mushrikeen ko dekhtey hain tou yeh natijah saamney aata hai ke is zamaane ke mushrikeen puraaney mushrikon se kufr mein badhey huwe hain. Pehle zamaane ke mushrikeen kushaadgi aur faraaghat mein ALLAH ke saath shirk kartey thhey, jab haalat tang ho jaati aur pareshaani badh jaati tou usi ki taraf mutawajja hotey, usi se lou laagatey thhey.(01)

___

(01) Qadeem mushrikeen mushkilaat mein Allah se lou laagatey thhey aur aasaani mein shirk kartey thhey aur is daur ke mushrikeen mushkilaat mein "Ya Ali mushkil kushaa" "Ya Ghaus" kehtey hain aur aasaani mein qawwaali aur lahw o la'ib (khel kood) mein mashgool rahtey hain qadeem mushrikeen ghair ko sirf waseelah aur shifaarshi maantey thhey aur aaj ke mushrikeen unhen mutasarrif (tasarruf karne waala) maantey hain aur Allah (Jalla wa ala) ko mu'attal kar deyte hai, qadeem mushrikeen Allah ko buraa bhalaa nahi kehtey thhey, aaj kal ke mushrikeen Allah (Jalla wa ala) ko gaali deyte hain.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ALLAH (Jalla wa ala) ne farmaya:

﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

Tarjuma: **"Wo log jab kashti mein sawaar hotey tou Allah hi se lou laagatey, uske liye itaa'at ko khalis kartey huwe, jab wo unko khushki tak salaamati se pohchaa deyta tou uske saath shirk karna shuru kartey."(Surah Al-Ankaboot: 65)**

Lekin is zamaane ke mushrikeen tangi aur aasaani har haal mein ghairullah se lou laagatey hain, tumhe bahut se aisey aadmi nazar aayenge jo qabar waaley ka rukh kartey hain, aur khashiyyat (darr) ke saath mushkilaat ka hal aur museebaton ke izaaley ke liye un se dua kartey hain, un se madad maangtey hain aur is ke ilaawah wo un ke naam par qurbaani paish kartey hain, nazr maantey hain, yeh haal qabar paraston ka hai, un ki zindagi ka ahem kaam aur shughl qabron ke paas dharna maar kar baithnaa aur tawaaf karna hai, qabar waaley se haajaat talab karna hai, ek qabar parast ka kehna hai ke jab tumhen mushkilaat gher len tou qabar waalon se chimat jaao, haalaanke Allah (Jalla wa ala) ne farmaya hai:

﴿وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ○
وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

Tarjuma: "Aur us shaksh se ziyaada bhatka huwa kaun ho sakta hai jo Allah ko chhor kar un ko pukaarey jo qayaamat tak usey jawaab nahi dey saktey balke wo us ki pukaar se be-khabar hain aur jab tamaam insaan jama kiye jaayenge

tou wo un pukaarney waaley ke dushman ho jaayenge aur unki ibaadat ka inkaar karengey."(Surah Al-Ahqaf: 5,6)

Yeh dafan shuda log qabron mein khud apne liye kuch nahi kar saktey tou doosron ko kya faida pohchaa sakengey, arabi zubaan ka maqulah hai 《فاقد الشيء لا يعطيه》 "yani jis shaksh ne kisi cheez ko kho diya ho wo doosrey ko kahaan se dey sakta hai" jab madfoon (dafan kiye huwe log) apne liye hi nafa' nuqsaan ki qudrat nahi rakhta hai tou wo badarja e awlaa doosrey ko nafa' nuqsaan nahi pohchaa sakta hai, nafa' aur nuqsaan ka maalik tou bas Allah ki zaat hai.

Allah (Jalla wa ala) ne farmaya:

﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

Tarjuma: "Aur agar Allah tujhe takleef pohchaaye tou us ko wahi door kar sakta hai aur agar wo tujhe bhalaayi deyna chaahey tou wo har cheez par khoob qudrat rakhney waala hai."(Surah Al-An'aam: 17)

3) TAWHEED E ASMAA WA SIFAAT:

Qur'an e Pak aur Ahadees e sahihah mein Allah (Jalla wa ala) ke liye jo behtareen naam aur buland sifaat waarid hain, un par bilaa kisi tehreef o ta'teel, takyeef o taweel, tashbeeh o tamseel ke emaan laaney ka naam Tawheed E Asmaa Wa Sifaat hai. Allah (Jalla wa ala) ne farmaya:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

Tarjuma: "Uske jaisa koi nahi hai aur wo khoob sunney waala khoob dekhney waala hai."(Surah Ash-Shura: 11)

Musalmaan par waajib hai ke Allah (Jalla wa ala) ne apne liye jin sifaat ko bayaan kiya hai aur uske Rasool ne jin sifaat ka isbaat Allah ki zaat ke liye kiya hai un par bagair kisi kami ziyaadati ke emaan laaye, Allah (Jalla wa ala) ke asmaa wa sifaat mein kisi bhi tarha ki be-raah rawi ikhtiyaar karney par dhamki di gayi hai. Irshaad E Ilaahi hai:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

Tarjuma: "Aur Allah ke achchey naam hain tum usko unhi ke zariye pukaaro aur jo uske naamon mein inheraaf kartey hain unhen chhor do, jo kuch wo kar rahey hain anqareeb uska badlah wo paa kar rahengey."(Surah Al-A'raaf: 180)

Jo Allah ke kisi naam ya sifat ka inkaar karey wo kafir ho jaata hai. Allah (Jalla wa ala) ne farmaya:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ﴾

Tarjuma: "Aur wo Rahman ka inkaar kartey hain, aap keh deejiye ke wo mera parwardigaar hai, uske ilaawah koi ma'bood nahi, usi par maine bharosa kiya hai aur usi ki taraf laut'na hai."(Surah Ar-Ra'd: 30)

Allah (Jalla wa ala) ne apni zaat ke liye jin sifaat e kamaal ko bayaan farmaya hai, Ahle Sunnat unka isbaat kartey hain aur tamaam sifaat e naqs ki uski zaat se nafi kartey hain, isbaat e sifaat aur nafi e sifaat mein unki daleel Kitaab o Sunnat hi hai. Allah (Jalla wa ala) ne farmaya:

﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

Tarjuma: "Rahman arsh par mustawi huwa."(Surah Taha: 5)

Ahle Sunnat ka aiteqaad hai ke uska mustawi hona uski azmat o jalaal ke muwaafiq hai, istewaa ke ma'ne mein

taweel nahi kartey ke wo ghaalib huwa jaisa ke taweel karney waaley kehtey hain balke sifat e istewaa ka iqraar kartey hain ke yeh sifat Allah ke jalaal o olu ke munaasib hai, istewaa ke ma'na "ghalaba" se karna alfaaz ke ma'na mein tabdeeli karna hai, aur bilaa daleel us ke asl ma'na ko chhorna hai.

Allah (Jalla wa ala) ne farmaya:

﴿بَلۡ يَدَاهُ مَبۡسُوطَتَانِ﴾

Tarjuma: "Balke uske dono haath khuley huwe hain."(Surah Al-Maaidah: 64)

Ahle Sunnat ka aqeedah hai ke Allah ka haath hai jo uski azmat o jalaal ke shaayaan e shaan hai, ahle bid'at, mu'tazilah aur jahmiyah wagera yahaan "yad" ka ma'na qudrat o neymat ke letey hain.

﴿وَجَاءَ رَبُّكَ وَالۡمَلَكُ صَفًّا صَفًّا﴾

Tarjuma: "Aur tumhaara parwardigaar aayega is haalat mein ke Faristey saf dar saf hongey."(Surah Al-Fajr: 22)

Ahle Sunnat kehtey hain ke uska aanaa uski azmat o jalaal ke mutaabiq hoga, jaisey aur jis tarha wo chahey, ahle sunnat kisi qism ki taweel nahi kartey, yehi tareeqah Allah (Jalla wa ala) ke tamaam asmaa wa sifaat ke muta'alliq hai, jo Qur'an o Hadees mein waarid hain, is tarha ahle sunnat mu'attalah, jahmiyah aur mushabbaha ke darmiyaan hain, wo log Sifaat E Ilaahi mein is liye taweel karney lagey ke Allah ki sifaat ki makhlooq ki sifaat par qiyaas kiya, phir makhlooq ke naqaais aur aibon se chutkaara haasil karney ki koshish mein taweel o inkaar ki raah par chal padey, un ki misaal us shakhs ke jaisi hogi jo gharmi se bachne ki koshish

mein aag ke qareeb ho jaata hai, is tarah wo ziyaada takleef'deh cheez mein mubtalaa ho jaata hai. Har musalmaan par waajib hai ke wo Allah ke naamon aur sifaat par emaan laaye aur Allah (Jalla wa ala) ke jalaal o azmat ke munaasib unhen samjhe.

Madinah munawwarah ke Imaam Malik (Rahimahullah) ne bahut khoob jawaab diya hai, ek bid'ati shaksh ne unse kaha, Rahman arsh par mustawi huwa, kaise mustawi huwa? Imaam Malik (Rahimahullah) ne farmaya: "Istewaa ka ma'na maloom hai, kaifiyat na-maloom hai, aur sifaat e istewaa par emaan laana waajib hai aur kaifiyat ke muta'alliq sawaal karna bid'at hai." phir Imaam Malik ne hukm diya ke is bid'ati ko majlis se nikaal diya jaye. Imaam Malik ne sifat e istewaa ke muta'alliq jo kaha hai yehi qaaidah saari Sifaat E Ilaahi par laago hota hai, is azeem qaaide ko zehan nasheen kar leyna chahiye taake hum firqa e mu'attalah ki gumraahi aur firqa e mushabbaha ke tedhepan se mehfooz reh saken.

Asmaa Wa Sifaat E Ilaahi Mein Gumraahi Ke Asbaab:
Asmaa Wa Sifaat E Ilaahi par emaan laana Sahaba e Kiraam (Razi Allahu Anhum) aur Taba'yeen ka maslak tha isi maslak par Ummat E Muhammadiyah qaayim thi, yahaan tak ke firqa e jahmiyah zaahir huwa jo Jahm bin Safwan ki taraf mansoob hai, yehi shakhs is firqe ka baani (founder) hai, Allah (Jalla wa ala) Asmaa wa Sifaat ki nafi ke nazariye ko Jahm ne Ja'd bin Dirham se seekha aur Ja'd ne is nazariye ko Abaan bin Sam'aan se haasil kiya jis ne is fikr ko mashoor yahoodi jaadugar Labeed bin Al-A'sam ke bhaanjey Taloot yahoodi se akhz kiya (seekha), is tarha Allah (Jalla wa ala) ke

Asmaa Wa Sifaat ki nafi ka nazariya yahoodiyon se musalmano mein phayla, Jahm aur us se pehle ke log is masley mein yahoodiyon ke shagird thhey, doosri sadi hijri mein Wasil bin Ata aur Amr bin Ubayd ki koshish aur jidd o jahad se yeh afkaar aam taur par phayl gaye, yeh dono shakhs firqa e mu'tazliah ke baani thhey, jo Asmaa E Ilaahi ko maantey hain lekin tamaam Sifaat E Ilaahi ka ya tou inkaar kartey hain ya taweel kartey hain, phir in firqon ki shaakhen dar-shaakhen huwein, yeh firqe aaj tak Sifaat E Ilaahi mein taweel o ta'teel mein kam o besh mubtala hain, un ki ta'teel o taweel e sifaat ki bunyaad un ka khud-saakhta batil aqeedah hai ke sifaat ke isbaat se laazim aayega ke Allah ke liye bhi jism ho, yeh un ki gumraahi ki bunyaad hai, unhon ne Sifaat E Ilaahi ko makhlooq ki sifaat ki tarha samjha, apni faasid aaraa ki bunyaad par unhon ne Allah ko makhlooq se tashbeeh di, phir tashbeeh se bachney ke liye Sifaat E Ilaahi ka inkaar kar diya aur natije mein unhon ne Allah jaisi azeem-ush-shaan zaat ko naaqis aur madoom ke misl bana diya, Kitaab o Sunnat mein Allah (Jalla wa ala) ne apne.liye aur uske Rasool (sallallahu alaihi wasallam) ne us buland zaat ke liye jin sifaat ka zikr kiya tha, us se munh mod liya. Allah (Jalla wa ala) ki sifaat ka isbaat hi ummat aur aimma e ummat ka mazhab raha hai, aimma e deen ne sifaat e ilaahi ko bagair mushaabihat ke saabit kiya, aur uski tanzeeh bagair ta'teel ke ki hai.(01)

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(01) Tashbeeh ka ma'na hai Allah ko makhlooq ke mushaabeh qaraar deyna, tanzeeh ka ma'na hai Allah ki zaat ko har aib aur naqs se paak qaraar deyna, ta'teel ka ma'na hai kisi sifat ka inkaar karna, Salaf E Saleheen ka

maslak Sifaat E Ilaahi ke baab mein yeh tha ke jo sifaat Qur'an aur Ahadees E Sahihah se saabit hon hum unko maanengey aur Allah ki sifaat ko makhlooq ki sifaat par qiyaas na karenge aur tamaam sifaat e kamaal ko Allah ke liye saabit maantey huwe us maidaan mein aqli ghodey nahi daudaayengey.

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Is liye ke Sifaat E Ilaahi mein ghaur o fikr darasal Zaat E Ilaahi mein ghaur o fikr ki shaakh hai, firqa e jahmiyah aur mu'tazilah Allah ki zaat ko maantey hain aur kehtey hain ke uski zaat makhlooq ki zaaton ki tarha nahi hai, Ahle Sunnat kehtey hain ke isi tarha uski sifaat bhi makhlooq ki sifaat ki tarha nahi hai kiyunke sifaat zaat ke taabe' hoti hain, Ahle Sunnat hadees mein bayaan karda Sifaat E Ilaahi ko maantey hain aur unki baat mein koi tazaad (takraao) nahi hai lekin Sifaat E Ilaahi ke munkireen ne apne mazhab ki buniyaad ek baatil qaaide par rakhkhi hai jo aql aur naql ke khilaaf hai...

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Reference: |Kitaab: Al-Aqeedah. Muallif: Shaykh Saleh bin Sa'd As-Suhaimi Hafidahullah. Urdu Tarjuma: Safi Ahmed Madani Hafizahullah. Page No. 12-21|

SHIRK AUR USKI AQSAAM

Shirk Kya Hai?

Shirk naam hai Allah(Jalla wa ala) ki rububiyat aur ulohiyat mein kisi doosrey ko shareek karne ka, Allah(Jalla wa ala) ki ulohiyat mein shirk yeh hai ke bandah Allah(Jalla wa ala) ke saath ghair ko pukarey aur ba'z ibaadaton ko uske liye aada karen, jaise nazr o niyaaz, khauf o umeed aur muhabbat o tazeem wagera.

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Shirk Sab Se Bada Gunaah:

(1) Ilaahi sifaat o khasaais mein makhlooq ko khaaliq ke mushabeh qaraar deyna, is liye ke khaaliq ke saath kisi makhlooq ko shareek karne ka saaf matlab makhlooq ko khaaliq ke barabar qaraar deyna hai, yeh sab se bada zulm hai: Allah(Jalla wa ala) ne farmaya:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"Shirk tou bahut bada zulm hai."(Surah Luqman: 13)

Zulm kehtey hain: "kisi cheez ko uske asl maqaam aur jagah se hata kar dusri jagah rakhne ko" lehaza jisney ghairullah ki ibaadat ki, beshak us ne ibaadat ko apni asl jagah se hata kar ghair mahal (us ki jagah se hata kar dusri jagah) mein istemaal kiya aur usey ek ghair mustahiq (jo mustahiq na ho) ki taraf pher diya aur yeh sab se bada zulm hai.

(2) Allah(Jalla wa ala) ne saaf taur par farma diya hai ke shirk ke ba'd jo tawba nahi karenga us ki maghfirat nahi hogi: Allah(Jalla wa ala) ne farmaya:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾

"Allah is gunaah ko nahi bakhshega ke kisi ko uska shareek bana diya jaye aur iske siwa aur gunaah jis ko chahe maaf kar dey."(Surah An-Nisaa: 48)

(3) Allah(Jalla wa ala) ne iski phir khabar di hai ke us ne mushrik par jannat haraam kar di hai aur mushrik hamesha hamesha ke liye jahannum mein pada rahenga: Allah(Jalla wa ala) ne farmaya:

﴿مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ﴾

"(Aur jaan rakhkho ke) jo shaksh Allah ke saath shirk kareyga Allah us par jannat haraam kar deyga aur uska thikana dozakh hai aur zalimo ka koi madadgaar nahi."(Surah Al-Maaida: 72)

(4) Shirk insaan ke tamaam guzishta (pichle) aamaal ko khatam kar deyta hai: Allah(Jalla wa ala) ne farmaya:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ﴾

"Aur aagar wo log (ambiya) shirk kartey tou jo aamal wo kartey thhey sab barbaad ho jaatey."(Surah Al-An'aam: 88)

Ek aur jagah irshaad hai:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

"Aur (Aye Muhammad sallallahu alaihi wasallam!) tumhari taraf aur un (paighambaron) ki taraf jo tum se pehle ho chuke hai, yehi wahee bheji gayi hai ke aagar tumne shirk kiya tou tumhare aamal barbaad ho jayenge aur tum ghaata uthaane waalon mein se ho jaaoge."(Surah Az-Zumur: 65)

(5) Maidaan e jung mein mushrik ka khoon aur maal halaal hai: Allah(Jalla wa ala) ne farmaya:

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

"Jab hurmat waley mahine guzar jayen tou mushrikon ko jahan paao qatl karo aur pakad lo aur gher lo aur har jagah unki taak mein baithey raho... ... ..."(Surah At-Tawba: 5)

Rasoolullah (sallallahu alaihi wasallam) ne farmaya:

((أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللَّهِ))

"Mujhe hukm diya gaya hai ke main logon se us waqt tak ladta rahun jab tak wo "La'ilaaha Illallah" ka iqraar na kar len aur jab wo iska iqraar kar len tou mujh se apne khoon aur maal ki hifazat kar lenge, magar us ke haq se."(Sahih Bukhaari, Hadees: 25)

(6) Shirk Sab Se Bada Gunaah Hai:

Rasoolullah (sallallahu alaihi wasallam) ney farmaya:

((أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ". قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ". وَكَانَ مُتَّكِئًا فَجَلَسَ فَقَالَ " أَلاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ، أَلاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ". فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ لاَ يَسْكُتُ))

"Kya main tumhen sab se bade gunah ke baray mein na bataoon? Humne kaha: Zaroor bataye Aye Allah ke Rasool: Aap (sallallahu alaihi wasallam) ney farmaya: "Allah(Jalla wa ala) ke saath shirk aur walidain ki nafarmani."(Sahih Bukhaari, Hadees: 5976)

Allama Ibne Qayyim (Rahimahullah) likhte hain: "Allah Ta'ala ne yeh wazeh farma diya hai ke takhleeq e kayenaat aur uske nizaam o intezaam ka maqsad yeh hai ke

Allah(Jalla wa ala) ko uske asma o sifaat ke zariye pehchana jaye, log aapas mein adl o insaaf se kaam len, adl wo mezaan hai jis ke zari'ah aasmaan o zameen ka qiyaam hai, Allah(Jalla wa ala) ne farmaya:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

"Humney apney paighambaron ko khuli nashaaniyaan dey kar bheja aur un par kitabein nazil ki aur tarazu (yane adl ke qawaaid bhi) taake log insaaf par qayim rahen."(Surah Al-Hadeed: 25)

Yahan Allah(Jalla wa ala) ne is haqiqat se ba-khabar kiya ke usne Rasool bheje aur kitabein nazil ki, taake loug adl o insaaf se kaam len, sab se bada adl o insaaf tawheed hai, balki tawheed adl ka lubb e lubaab hai aur shirk khula huwa zulm hai, jaisa ke Allah(Jalla wa ala) ne farmaya:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"Beshak shirk bahut bada zulm hai."(Surah Luqmaan: 13)

Shirk sab se bada zulm hai aur tawheed sab se bada adl hai. Shirk takhleeq e kayenaat ke asli maqasid ke bilkul mukhaalif hai, lehaza wo sab se bada gunaah hai, is silsile mein Allamah Ibne Qayyim (Rahimahullah) mazeed farmate hain: "Chunke shirk kayenaat ki takhleeq ke maqsad ke bilkul mukhaalif hai aur sab se bada gunah hai, lehaza Allah(Jalla wa ala) ne har mushrik ke liye jannat haraam kar di hai, mushrik ke jaan o maal, ahl o ayaal ko ahle tawheed ke liye halaal qaraar diya aur chunke yeh Allah(Jalla wa ala) ki ubodiyat (ibaadat o bandagi) se buhat door hain lehaza unhe apna khadim bana kar rakhna chahiye, Allah(Jalla wa ala) ne mushrik ke kisi bhi amal ko qubool karne se inkaar

kiya hai, us ke barey mein kisi ki shifarish bhi qubool na hogi, aakhirat ke din us ka pukaarna bhi bekaar jayega, us ki ummeedein bhi nakaam hongi, ek mushrik Allah(Jalla wa ala) ki zaat o sifaat se sab se ziyada nadaan o be-behra (be-khabar, la-ilm) hota hai, is wajah se wo kisi ghair ko Allah(Jalla wa ala) ka madd e muqabil (barabar, hamsar) thehrata hai, jo aakhri darje ki jihalat hai, yeh ghayat (intihaayi) darje ka zulm bhi hai, aagarche ek mushrik Allah(Jalla wa ala) par koi zulm nahi karta lekin wo apne aap par buhat bada zulm karta hai."

Shirk ek naqs aur aib hai jis se Allah(Jalla wa ala) ne apni zaat o sifaat ko paak qaraar diya hai, lehaza jo shaksh us ke saath kisi ko shareek karta hai wo Allah(Jalla wa ala) ke liye wo cheez sabit karta hai jis se Allah(Jalla wa ala) ne apne aap ko paak qaraar diya hai, lehaza shirk Allah(Jalla wa ala) ki sara-sar nafarmani hai, balke us (Allah) ke khilaaf aylaan e jung hai.

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Shirk ki do qismein hai:
1)Shirk E Akbar
2)Shirk E Asghar

1) Shirk E Akbar:

Jo bande ko daira e Islam (Islam ke daire) se nikaal deyta hai aur usko hamesha hamesha ke liye jahannum pahuncha deyta hai, yeh us surat mein hai jab wo shirk hi par mara ho aur tawba ki tawfeeq na mili ho, shirk e akbar ka matlab hai koi ibaadat ghairullah ke liye aada ki jaye, jaise ghairullah se dua karna, ghairullah ka taqarrub hasil karne ke liye us ki

baargaah mein qurbaani karna, nazr o niyaaz chadhana. ghairullah ke zimn mein maqabir o mazaraat, jinnaat aur shayateen sab aa jate hai, is tarha marey huwe logon se khauf khana ke wo aise takleef na pahuncha dey, us ko bimari mein mubtala na kar dey aur ghairullah se aisi umeed wabasta rakhna jis par sirf Allah qudrat rakhta hai masalan hajat puri karna, museebat door karna, is tarha ke shirk ki mashq aaj kal Auliya aur Buzurgon ki pukhta qabron par khoob ho rahi hai, is cheez ki taraf ishara farmate huwe Allah(Jalla wa ala) ne farmaya:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ﴾

"Aur yeh log Allah ke siwa aisi chizon ki parastish kartey hain jo inka na kuch bigaad sakti hai aur na kuch bhala hi kar sakti hai aur kehte hain ke yeh Allah ke paas humaari shifarish karne waley hai."
(Surah Yunus: 18)

2) Shirk E Asghar:

Jis se bandah daira e Islam se kharij tou nahi hota lekin us ki tawheed mein kami aajati hai, yeh shirk e akbar ka ek zari'ah hai, is ki do qisme hain:

SHIRK E JALI: Shirk e jali se muraad shirkiya alfaaz aur af'aal hain, shirkiya alfaaz ki misaal ghairullah ki qasam khana hai.

RASOOLULLAH (sallallahu alaihi wasallam) ney farmaya:

((مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ))

"Jisney ghairullah ki khasam khayi usne kufr kiya ya shirk kiya."(Sunan Tirmidhi, Hadees: 1535, isnaduho "SAHIH".

Sunan Abu Dawod:3251. Ibn Hibban:1177. Al-Hakim:4/297. al-Baihaqi:10/29)

Aur Aap (sallallahu alaihi wasallam) ka us shaksh se yeh farmana jisney kaha tha ke "agar Allah(Jalla wa ala) aur aap ne chaha," kya tumne mujhe Allah(Jalla wa ala) ka madd e muqabil bana diya? kaho agar Allah akeley ne chaha." (Nasaayi)

Isi tarha kisi ka yeh kehna "agar Allah aur falaan na hota" jab ke sahih yeh hai ke jaisey Allah(Jalla wa ala) ne chaha phir falaan shaksh ne, is liye ke lafz (summa) waqfah (taraaqi) ke liye aata hai, jis se yeh mafhooom khudh ba khudh paida ho jaata hai ke bande ki mashiyyat Allah(Jalla wa ala) ki mashiyyat ke taabe' hai.

Allah(Jalla wa ala) ne farmaya:

﴿وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"Aur tum kuch bhi nahi chaah saktey magar wahi jo Allah Rabb ul Aalameen chaahe."**Surah At-Takwir 29)**

Jab ke harf e waow (و) mutlaq jama' aur ishtiraak ke liye aata hai, jis se tarteeb o ta'qeeb ka mafhoom paida nahi hota, jaise kisi se kahan jaye: "Mere liye tou bas Allah aur tum ho" aur "yeh Allah aur tumhari barkat ke tufeel hai" wagera...

Shirkiya aamaal jaise kadey pehanna, museebaton ko door karne ke liye dhage bandhna, nazr e bad se bachne ke liye taweez bandhna wagera, in aamaal ke saath jab yeh aqeedah ho ke inke zari'ah museebatein aur pareshaniya

door hoti hain, balaayen talti hain tou yeh shirk e asgar hai, is liye ke Allah(Jalla wa ala) ne in chizon ko in maqasid ke zari'ah nahi banaya, lekin agar kisi shaksh ka yeh aiteqaad ho ke yeh chizein ba-zaat e khudh bala aur museebat door karti hai tou yeh shirk e akbar hai, is liye ke is mein ghairullah ke saath aisa ta'alluq aur raabte ka izhaar ho raha hai jo sirf Allah(Jalla wa ala) ke liye khaas hai.

SHIRK E KHAFI: Yeh iradon aur niyaton ka shirk hai, jaise riyakari aur shohrat-aawri wagera, yani Allah(Jalla wa ala) se taqarrub waley aamaal is liye kiye jayen ke loug us ki tareef karen, masalan koi shaksh achchi namaz sirf is liye padhta hai ya sadqa wa khairaat sirf is liye karta hai ke loug us ki tareef karen, zikr o azkaar aur tilawat sirf is liye karta hai ke loug suney aur us ki khoob tareef karen, kisi bhi aamal mein jab riyakari aajati hai tou wo amal batil ho jaata hai, Allah(Jalla wa ala) farmata hai:

﴿فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

"Jo koi apney Rab ki mulaqaat ki ummed rakhta hai to laazim hai ki woh nek amal karen aur apne parwardigaar ki ibaadat mein kisi ko shareek na banaye."(Surah Al-Kahf: 110)

Nabi E Kareem (sallallahu alaihi wasallam) ka irshaad hai: "Tumhare muta'alliq sab se ziyada dar mujhe shirk e asghar ka hai, logon ne arz kiya: "Aye Allah ke Rasool (sallallahu alaihi wasallam)! shirk e asghar se kya muraad hai?" Aap (sallallahu alaihi wasallam) ney farmaya: "Riyakari"(Musnad Ahmed: 5/428. Hafiz Ibne Hajar (Rahimahullah) ney is ki sanad ko Hasan (Bulugh ul Maram, Safa 302) jab ke Imam

Munziri (Rahimahullah) ne jayyid kaha hai (At'Targheeb: 1/69)

Isi tarha duniyawi lalach mein koi deeni aamal sar-anjaam deyna bhi shirk e khafi hai, jaise koi shaksh sirf maal o daulat ke liye Hajj karta ho, aazaan deyta ho ya logon ki imamat karwata ho, uloom e shar'iyyah hasil karta ho ya jihaad fee sabeelillah karta ho, aise logon ke silsile mein Rasoolullah (sallallahu alaihi wasallam) ney farmaya:

((تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ))

"Halaak ho dinaar ka bandah , halaak ho dirham ka bandah , halaak ho kapde ka bandah halaak ho kali chadar ka bandah , halaak ho makhmali chadar ka bandah , aagar usey diya jaata hai tou khush hota hai aur aagar nahi diya jaata hai tou na khush rehta hai."(Sahih Bukhaari, Hadees: 2886)

Allama Ibne Qayyim (Rahimahullah) farmate hain: "Iradon aur niyyaton ka shirk tou aisa bahr e zakhkhaar (samandar) hai ke jis ka koi kinara nahi aur bahut kam log is se bach paatey hain" lehaza jis shaksh ne apne aamal se Allah(Jalla wa ala) ki razamandi ke ilaawah kisi dusri cheez ka irada kiya ya Allah(Jalla wa ala) se taqarrub ke ilaawah kisi aur cheez ki niyat ki aur ghairullah se us aamal ki jaza (badle) ki darkhawst ki tou wo niyat aur irade ka shirk hai.

IKHLAAS: Ikhlaas ka matlab hai ke apne tamaam aamaal, af'aal, iraade aur niyat mein sirf Allah(Jalla wa ala) hi ki zaat ko khalis kiya jaye, yehi cheez haneefiyyat yani Hazrat Ibraheem ('alaihis salaam) ki millat hai, jis ko ikhtiyaar karne ka hukm Allah(Jalla wa ala) ne apne har bande ko

diya hai, is liye ke us ke ilaawah koi dusri cheez Allah(Jalla wa ala) ke yahan maqbool nahi, yehi haneefiyyat Islam ki haqiqat hai.

Allah(Jalla wa ala) ne farmaya:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"Aur jo shaksh islam ke siwa kisi aur deen ka talib hoga wo us se hargiz qubool nahi kiya jayega aur aisa shaksh aakhirat mein nuqsaan utthane waalon mein hoga."
(Surah Aal-Imran: 85)

Shirk E Akbar Aur Shirk E Asghar Mein Farq:

Mazkora baala (upar zikr ki gayi) baaton se yeh cheezein saaf taur par wazeh hogayi ke shirk e akbar aur shirk e asghar ke darmiyan bada farq hai, jaise: Shirk e akbar se ek musalmaan millat e Islam se kharij ho jaata hai aur shirk e asghar se millat e Islam se kharij nahi hota, agar wo jahannum mein gaya bhi tou ziyada din nahi rakhkha jayega. Shirk e akbar tamaam aamaal ko khatm kar deyta hai aur shirk e asghar tamaam aamaal kl barbaad nahi karta. Shirk e akbar mushrik ke maal o daulat ko mubah (jayiz) qaraar deyta hai jab ke shirk e asghar mein aisa nahi hai.

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Reference: |Kitaab: Kitabut Tawheed. Taleef: Shaykh Saleh al-Fauzaan Hafizahullah. Naashir: Darul Undlus. Safa: 27-37|

MUHAMMAD SALLALLAHU ALAIHI WASALLAM KE ALLAH KE RASOOL HONEY KI GAWAAHI

Qabr mein maiyat ki aazmaaish hoti hai aur us se teen sawalaat kiye jaatey hain, jo inka jawaab dey, wo najaat paayega aur jo jawaab na dey sakey wo halaak o barbaad huwa, in sawaalon mein se ek sawaal yeh hota hai ke "Tera Nabi Kaun Hai", jise Allah Jalla wa ala is kalimah ki sharaayit ko duniya mein poorey karney ki tawfeeq bakhshe, saabit qadam rakhe aur ise qabr mein us ka ilqaa kar dey wahi in sawaalon ka jawaab dey paayega, phir aakhirat mein jab kisi ko aulaad aur maal nafa' na denge tab yeh kalimah is ke liye nafa' bakhsh saabit hoga jis ki darj zail sharaayit hain:

① Nabi sallallahu alaihi wasallam Ne Jin Baaton Ka Hukm Diya Hai In Mein Aap Ki Itaa'at Karna:

Kiyunke ke Allah Jalla wa ala ne Nabi sallallahu alaihi wasallam ki itaa'at ka hukm diya hai, farmaaya:

﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

"Jis ne Rasool ki itaa'at ki us ne Allah ki itaa'at ki."(Surah an-Nisaa: 80)

Ek aur jagah irshaad hai:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

"Aap keh den ke agar tum Allah Jalla wa ala se mohabbat kartey ho tou meri pairwi karo, Allah Jalla wa ala bhi tum se muhabbat karega."(Surah aal-Imran: 31)

Aur mutlaq dukhool e jannat Aap sallallahu alaihi wasallam ki mutlaq itaa'at par mauqoof hai, Aap sallallahu alaihi wasallam ne farmaaya:

((كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلَّا مَنْ أَبَى". قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ "مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى))

"Meri ummat ka har fard jannat mein jaayega siwaye is ke jo inkaar kar dey, logon ne arz ki: Aye Allah ke Rasool (jannat mein jaaney se) kaun inkaar kareyga, Aap sallallahu alaihi wasallam ne farmaaya: "Jis ne meri itaa'at ki wo jannat mein jaayege aur jis ne meri naafarmaani ki, yaqeenan us ne (jannat mein jaaney se) inkaar kar diya."(Sahih Bukhaari, Hadees: 7280)

Jo shakhs Nabi sallallahu alaihi wasallam se muhabbat karney waala hoga wo zaroor aap ki itaa'at kareyga kiyunke itaa'at, muhabbat ka samarah hai, aur jo shakhs Nabi sallallahu alaihi wasallam ki muhabbat ka da'wa karey lekin aap ki iqtedah aur itaa'at na karey wo apne da'wa e muhabbat mein jhoota hai.

② Nabi sallallahu alaihi wasallam Ne Jin Baaton Ki Khabar Di Hai In Mein Aap Ki Tasdeeq Karna:

Lehaza jis ne Nabi sallallahu alaihi wasallam se saabit shudah kisi baat ki mehaz apni khawish ya hawaye nafs ki wajah se takzeeb ki us ne Allah aur uske Rasool ki takzeeb ki kiyunke Nabi sallallahu alaihi wasallam khataa aur jhoot se paak aur mubarraa hain jaisa ke Allah Jalla wa ala ka irshaad hai:

﴿وَمَا يَنطِقُ عَنِ الْهَوَىٰ﴾

"Wo (Nabi) apni khawish se koi baat nahi kehtey."(Surah an-Najm: 3)

③ Nabi sallallahu alaihi wasallam Ne Jin Kaamon Se Roka Ya Mana' Kiya Hai In Se Baaz Rehna:

Sab se pehle sab se badey gunaah shirk se bacheyen, phir doosrey baday baday aur muhlik gunaahon se door rahen yahan tak ke chotey chotey gunaah aur makrooh kaamon se ijtenaab karen, ek musalmaan ko apne Nabi sallallahu alaihi wasallam se jis qadar muhabbat hogi isi ke ba-qadr us ka emaan ziyaadah hoga aur jab us ka emaan ziyaadah hoga tou Allah Jalla wa ala nek aamaal ko uske nazdeek mehboob bana deyga aur kufr o fisq aur gunaah ke kaamo ko uske nazdeek na-pasandeedah bana deyga.

④ Allah Jalla wa ala Ki Ibaadat Isi Tareeqe Par Karna Jo Us Ne Apne Nabi sallallahu alaihi wasallam Ki Zabaan Par Mashroo' Farmaaya:

Kiyunke ibaadat mein aql mana' hai, lehaaza yeh jayiz nahi ke Allah Jalla wa ala ki ibaadat Nabi sallallahu alaihi wasallam ke laaye huwe tareeqe ke 'ilaawah kisi aur tareeqe par ki jaaye, Allah ke Rasool sallallahu alaihi wasallam ka irshaad hai:

((مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ))

"Jo shaksh koi aisa aamal karey jis par hummara hukm nahi hai tou wo aamal mardood hai."(Sahih Muslim, Hadees:1718/18 [4493])

Faaidah: Ma'loom hona chahiye ke Nabi sallallahu alaihi wasallam ki muhabbat waajib hai, aur mehaz muhabbat hi kaafi nahi hai, balke zaroori hai ke Aap sallallahu alaihi wasallam tumhaare nazdeek har cheez yahan tak ke tumhaare nafs se bhi ziyadah mehboob hon, kiyunke jo shakhs kisi cheez se muhabbat karta hai tou usey aur us ki muwaafiqat ko har cheez par tarjeeh wa fawqiyat deyta hai, lehaaza Aap sallallahu alaihi wasallam ki muhabbat mein sachcha shakhs wo hai jis par is ki alaamat zahir ho baaien taur ke wo aap ki iqtedah karey, qaul o fa'el mein aap ki sunnat ka ittebaa' karey, aap ke awaamir ko bajaa laaye aur aap ki mana' kardah chizon se ijtenaab karey, apni tanggi wa aasaani, chusti wa susti, pasand-deedgi wa napasand-deedgi mein aap ke aadaab se aaraastah ho, kiyunke ke farmaan-bardari aur ittebaa' hi muhabbat ka samarah wa nateejah hai aur in ke baghair muhabbat sachchi nahi ho sakti.

Nabi sallallahu alaihi wasallam Ki Muhabbat Ki Bahut Saari Alaamaaten Hain Jin Mein Se Chand Yeh Hain:

☆ **Kasrat se Aap sallallahu alaihi wasallam ka zikr karna aur Aap sallallahu alaihi wasallam par durood behjnaa, jo shakhs kisi cheez se muhabbat karta hai tou kasrat se us ka tazkirah karta hai.**

☆ **Aap sallallahu alaihi wasallam se mulaqaat ka mushtaaq hona, chunaancheh har habeeb apne mehboob ki mulaqaat ka mushtaaq hota hai.**

☆ **Aap sallallahu alaihi wasallam ka zikr karney par aap ki tazeem wa tawqeer karna, Ishaaq Rahimahullah kehtey hain: Nabi sallallahu alaihi wasallam ke Sahaba aap ki wafaat ke baad aap ka tazkirah kartey tou in par riqqat taari ho jaati, in ke roongtey khadey ho jaatey aur wo rooney lagtey.**

☆ **Aap sallallahu alaihi wasallam se bughz rakhney waaley se bughz rakhna, aap se dushmani rakhney waaley se dushmani rakhna, aap ki sunnat ki mukhalifat karney waaley aur aap ke deen mein bid'at nikaalney waaley bid'aatiyon aur munafiqon se kinara kashi ikhtiyaar karna.**

☆ **Nabi sallallahu alaihi wasallam se muhabbat rakhney waalon, jaise aap ke aal bait, aap ke azwaaj e mutahirat, aur ansaar wa muhaajireen mein se aap ke ashaab se muhabbat rakhna, aur in se dushmani rakhney waalon se dushmani rakhna aur in se bughz rakhney waalon aur in ko sab o shitam ka nashaanah bananey waalon se bughz rakhna.**

☆ **Aap sallallahu alaihi wasallam ke akhlaaq e karimaanah ki iqtedah karna kiyunke aap ke akhlaaq logon mein sab se ziyadah karimaanah thhey, yahan tak ke Ayesha Razi Allahu Anha farmaati hain: "Aap sallallahu alaihi wasallam ka akhlaaq Qur'an e kareem tha" yane aap ne apne aap ko is baat ka paaband bana rakha tha ke aap sirf wahi cheez karenge jis ka Qur'an ne aap ko hukm diya hai.**

Nabi sallallahu alaihi wasallam Ke Awsaaf:

Aap sallallahu alaihi wasallam logon mein sab se ziyadah bahadur thhey, aur aap sab se ziyadah bahadur ladai ke waqt hotey thhey, aap logon mein sab se ziyadah karam nawaaz aur sab se ziyadah sakhi wa faiyaaz thhey, aur aap sab se ziyadah sakhi ramazan mein hotey thhey, aap makhlooq mein makhlooq ke sab se ziyadah khair khawah thhey, aap logon mein sab se ziyadah burdbaar thhey, chunaancheh aap ne kabhi apne nafs ke liye inteqaam nahi liya, aap Allah Jalla wa ala ke mu'aamley mein sab se ziyadah sakht thhey, aur waqaar ke mu'aamley mein sab se ziyadah tawazoo' wa khaaksaar ikhtiyaar karney waaley thhey, aap parda-nasheen wa shezah se bhi ziyadah sakht haya-daar thhey, aap apne ahl ke liye sab se ziyadah behtar thhey, aur makhlooq mein makhlooq par sab se ziyadah meharbaan thhey, is ke 'ilaawah aap ke aur bahut saarey awsaaf hain.

Reference: Kitaab: Aqeedeh Ki Kharaabiyan Aur Un Se Bachne Ke Tareeqeh. Taleef: Samahatahu as'Shaykh Abdul Aziz Bin Abdullah Bin Baaz Rahimahullah. Urdu Tarjuma: Israar ul Haq. Page: 29-32

RASOOLULLAH SALLALLAHU ALAIHI WASALLAM SE MUHABBAT

Sayyiduna Abu Hurairah Razi Allahu Anhu se riwayat hai ke Rasoolullah sallallahu alaihi wasallam ne farmaaya:

((فَوَالَّذِی نَفْسِی بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ))

"Pas us zaat ki qasam jis ke hath mein meri jaan hai tum mein se koi (shaksh) us waqt tak (poora) momin nahi ho sakta jab tak apne walid (walidah) aur apni aulaad se ziyadah mujh se muhabbat na karey."(Sahih Bukhari: 14)

Sayyiduna Anas bin Malik Razi Allahu Anhu se riwayat hai ke Nabi sallallahu alaihi wasallam ne farmaaya:

((لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ))

"Tum mein se koi shakhs us waqt tak (poora) momin nahi ho sakta jab tak wo apne walid (walidah), apni aulaad aur tamaam insaano se ziyadah mujh se muhabbat na karey."(Sahih Bukhari: 15, Sahih Muslim: 44, Tarqeem Darussalam: 169)

Sayyiduna Anas bin Malik Razi Allahu Anha se riwayat hai:

((أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ، فَقَالَ مَتَى السَّاعَةُ قَالَ "وَمَاذَا أَعْدَدْتَ لَهَا". قَالَ لاَ شَىْءَ إِلاَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ "أَنْتَ مَعَ مَنْ أَحْبَبْتَ". قَالَ أَنَسٌ فَمَا فَرِحْنَا بِشَىْءٍ فَرَحَنَا بِقَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "أَنْتَ مَعَ مَنْ أَحْبَبْتَ". قَالَ أَنَسٌ فَأَنَا أُحِبُّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ))

"Ek aadmi ne Nabi sallallahu alaihi wasallam se qayamat ke barey mein pouchaa ke qayamat kab ayegi? Aap sallallahu alaihi wasallam ne farmaaya: "tune us (qayamat) ke liye kya

tayyari ki hai? us (Sahabi) ne kaha: koi (khaas) cheez nahi illa yeh ke main Allah aur us ke Rasool sallallahu alaihi wasallam se muhabbat karta hon, tou Aap sallallahu alaihi wasallam ne farmaaya: Tu jis se muhabbat karta hai us ke sath hi hoga, Anas Razi Allahu Anhu ne farmaaya hai ke humme Nabi sallallahu alaihi wasallam ke is qaul: "Tu jis ke sath muhabbat karta hai (qayamat ke din) us ke sath hi hoga" se ziyadah aur kisi baat se khushi nahi huwi. Anas Razi Allahu Anhu ne farmaaya: main Nabi sallallahu alaihi wasallam, Abu Bakr aur Umar Razi Allahu Anhuma se muhabbat karta hon aur mujhe umeed hai ke is muhabbat ki wajah se main un ke sath hi honga agarche maine un jaisa amal nahi kiye."**(Sahih Bukhari: 3688, Sahih Muslim: 163/2639 Tarqeem Darussalam: 6713)**

Khulasa: Rasoolullah sallallahu alaihi wasallam se muhabbat karna juz e emaan hai, Aye Allah! Qur'an e Majeed, Hadees, Rasoolullah sallallahu alaihi wasallam, Sahaba e Kiraam Razi Allahu Anhum Ajmayeen, Tabayeen, Taba' Tabayeen, Muhaddiseen, Ayimma e Muslimeen, Salaf e Saleheen Rahimahumullah aur tamaam Ahle Emaan ki muhabbat se hummare dilo ko bhar dey. (Ameen Summa Ameen)

Ishaatulhadith: Shumarah: 01, Page: 44

MUKHTASAR SEERAT UN NABI SALLALLAHU ALAIHI WASALLAM

Seerat E Rahmatullil 'Alameen Ke Chand Pehlou! (Nabi E Kareem sallallahu alaihi wasallam Ke Bareme Mukhtasar Halaat E Zindagi)

NAAM WA NASAB: Sayyiduna Abu Qasim Muhammad bin Abdullah bin Abdul Mutallib (Shaibah) bin Hashim (Amr) bin Abdi Manaaf (al-Mughairah) bin Qusai (Zaid) bin Kilaab bin Murrah bin K'ab bin Luayi bin Ghalib bin Fehr bin Malik bin Nazar bin Kinanah bin Khuzaimah bin Mudrikah ('Aamir) bin Ilyaas bin Muzar bin Nizaar bin Ma'ad bin Adnaan, Ismail bin Ibraheem Khaleelullah (Alaihimas Salaatu Was Salaam) ki aulaad mein se.

Aap ki walidah ka naam Aamina binte Wahab bin Abdi Manaaf bin Zuhrah bin Kilaab bin Murrah hai.

WILADAT: Mahe Rabiul Awal (571 eswi) baroz e saumwar (jis saal abraha kafir ne apne haathi ke sath makkah par hamla kiya tha aur Allah ne usey uski fauj sameet tabah kar diya tha) aap ki wiladat huwi.

Aap ke waalid Abdullah aap ki paidaish se taqreeban mahina ya do mahine pehle faot huwe, (Dekhe: as-Seeratun Nabawiyah Lil Zehbi, Page 49) aur jab aap saat saal ke huwe tou aap ki walidah faot ho gayen phir aap ke dada Abdul Mutallib ne aap ki parwarish ki aur jab aap aath saal ke huwe tou Abdul Mutallib bhi faot ho gaye, un ki wafaat ke

b'ad aap ke chacha Abu Taalib ne aap ko apni kifaalat mein ley liya.

Rasoolullah sallallahu alaihi wasallam ne farmaaya:

((دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ،))

"Main apne aaba (dada) Ibraheem (alaihis salaam) ki dua aur (bhai) Esa (alaihis salaam) ki basharat (khush khabri) hon aur apne maa ka khawab hon jise unhon ne dekha tha." (Musnad Ahmed: 4/127, Hadees 17150, Wa Sanadahu Hasan Li Zaatihi)

HULIYAH MUBARAK: AAP sallallahu alaihi wasallam ka chehra chand jaisa (khoobsurat, surkhi maayil safeed aur pur noor) tha, aap ka qad darmiyaana tha aur aap ke sar ke baal kaano ya shaano tak pohanchtey thhey.

NIKAH: Sayyidah Khadijah binte Khuwaylid bin Asad bin Abdul Uzzah bin Qusai Razi Allahu Anha se aap ki shadi huwi aur jab tak Khadijah Razi Allahu Anha zinda rahen aap ne doosri shadi nahi ki.

AULAAD: Qasim, Tayyab, Taahir (aur Ibraheem) Razi Allahu Anhum

BANAAT: Ruqiyah, Zainab, Umme Kulsum aur Fatima Razi Allahu Anhunna.

PEHLI WAHI: Ghaar E Hira mein Jibreel E Ameen Alaihis Salaam tashreef laaye aur Surah al-'Alaq ki pehli teen

aayaat ki wahi aap ke paas laaye. 610 eswi (us waqt aap ki umar chalees saal thi)

'AAM UL HUZN: Hijrat E Madinah se teen saal qabl Abu Taalib aur Sayyidah Khadijah Razi Allahu Anha faot ho gaye.

HIJRAT: 622 eswi mein aap apne azeem saathi Sayyiduna Abu Bakr as-Siddieeq Razi Allahu Anhu ko ley kar Makkah se hijrat kar ke Madinah Tayyaba tashreef ley gaye.

MAKKI DAUR: Rasoolullah sallallahu alaihi wasallam nabuwat ke b'ad Makkah mein terah(13) saal rahey.

MADNI DAUR: Aap sallallahu alaihi wasallam hijrat ke b'ad Madinah mein dus(10) saal rahey aur phir wafaat ke b'ad Ar-Rafiq al-A'ala ke paas tashreef ley gaye.

GAZWA E BADR: 2 hijri ko badr Islam aur kufr ka pehla bada ma'rakah huwa jis mein abu jahl maara gaya.

GAZWA E UHAD: 3 hijri, is gazwey mein sattar ke qareeb Sahaba E Kiraam maslan Sayyiduna Hamzah bin Abdul Mutallib Razi Allahu Anhu shaheed huwe aur Rasoolullah sallallahu alaihi wasallam zakhmi huwe.

GHAZWA E KHANDAQ: 5 hijri (ahzaab e kuffaar ne Madinah par hamla kiya aur na kaam wapas gaye.

SULAH HUDAIBIYAH: 6 hijri, iska zikr Qur'an E Majeed mein bhi hai.

GHAZWA E KHAIBAR: 7 hijri, khaibar fateh huwa.

FATEH MAKKAH: 8 hijri, Makkah fateh huwa aur Rasoolullah sallallahu alaihi wasallam ne Ahle Makkah ko mu'aaf kar diya. is saal ghazwa e hunain bhi huwa tha.

GHAZWA E TABOOK: 9 hijri

HAJJATUL WIDAA: 10 hijri

DAWAT: Qur'an, Hadees, Tawheed aur Sunnat aap ki dawat hai, aap ne logon ko shirk wa kufr ke ghata-toap andheron se nikaal kar Tawheed wa Sunnat ke noraani raastey par gaamzan kar diya.

Aap sallallahu alaihi wasallam ne farmaaya:
"Musalmaan musalmaan ka bhai hai, na us par zulm karta hai aur na us par zulm honey deyta hai."
(Sahih Bukhari: 2442, Muslim: 2580)

AKHLAAQ: Aap sallallahu alaihi wasallam akhlaaq ke sab se a'ala darje par faayiz thhey

Irshaad e BARI TA'ALA hai:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"Aur aap 'azeem akhlaaq par hain."(Surah al-Qalam: 4)

Aap sallallahu alaihi wasallam ne farmaaya:

((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا))

"Momino mein mukammal emaan waaley wo hain jin ke akhlaaq achchey hain aur tum mein se behtareen log wo hain jo apni auraton se achchey akhlaaq ke sath paish aatey hain."(Sunan Tirmizi: 1162, isndohu HASAN. Abu Dawod:4682. Ibn Hibban:1926. Al-Hakim:1/3)

MU'ALLIM E INSAANIYAT: Ek Sahabi Razi Allahu Anhu farmaatey hain:

((مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي))

"maine AAP sallallahu alaihi wasallam se behtareen mu'allim (ustaaz) achchey tareeqe se taleem deney waala koi nahi dekha, na pehle aur na b'ad, Allah ki qasam! aap ne mujhe na daanta, na maara aur na bura bhala kaha." (Sahih Muslim: 537)

MU'AAMALAAT: AAP sallallahu alaihi wasallam ne farmaaya:

((إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً))

"Tum mein se behtareen log wo hain jo behtar tareeqe se qarz ada karen."(Sahih Bukhari: 2305, Muslim: 1601)

Neez farmaaya:

((دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَإِنَّ الْكَذِبَ رِيبَةٌ))

"Shak waali cheez ko chhor do aur yaqeen waali cheez ko ikhtiyaar karo kiyunke yaqeenan sachchayi itminaan hai aur jhoot shak wa shubah hai."(Sunan Tirmizi: 2518, isnaduho SAHIH. Sunan al-Nasai:5714. Ibn Khuzaimah:2348. Ibn Hibban:512. Al-Hakim:2/13 wa wafiqhu al-Zahbi)

((مَا عَابَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ))

"NABI sallallahu alaihi wasallam ne kabhi kisi khaney mein naqs nahi nikaala, agar pasand farmaatey tou kha letey aur agar pasand na farmaatey tou chhor detey thhey." (Sahih Bukhari: 5409)

WAFAAT: 11 hijri baroz saumwar, mahe rabiul awal mein Rasoolullah sallallahu alaihi wasallam khataman nabiyeen wa rahmatullil aalameen is duniya se tashreef ley gaye, us waqt aap ki umar mubarak 63 saal thi...
Sallallahu alaihi wa aalaa aalihi wa as'habihi wa azwajihi wa sallim

Refrence: Ishaatulhadith, Shumarah no. 63, Page no. 34-36

QUR'AN AUR AHADEES SE SAHABA E KIRAAM RAZI ALLAHU ANHUM KE KUCH FAZAIL

SAHABA E KIRAAM RAZI ALLAHU ANHUM HAQEEQI MOMIN HAIN:

SAHABA E KIRAAM raziallhu-anhum ajmayin ka giroh wo muqaddas giroh hai, jo apni tamaam awsaaf e hamidah mein imteyaazi haisiyat rakhta hai, yehi wajah hai ke in ko kayenaat ka sab se afzal tareen giroh qaraar diya gaya hai, Sahaba E Kiraam Razi Allahu Anhum ke jis bhi wasf ko dekhen wo apni misl aap hai, koi doosra unka muqaabil nahi hai, chunaanche in ka emaan o yaqeen, taqwa wa wara', isaar o humdardi, zohad wa qanaa'at yeh sab be-misaal thhey, yehi wajha hai ke Allah Jalla wa ala ne inke emaan ki gawahi aur tasdeeq apne kalaam e muqaddas mein utaari hai.

Irshaad E Bari Ta'ala hai:

﴿وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ[7] فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ[8]﴾

"Aur jaan rakho ke tumharey darmiyaan Allah ke Rasool hain agar wo aksar kaamon mein tumhara kaha maanten tou tum izaa mein padh jaao, lekin Allah ne tumhen emaan ki muhabbat di hai, aur isey tumharey dilon mein aaraasta kar diya hai, tumharey saamney na-pasand kar diya hai, kufr aur gunaah ko, aur na-farmaani ko, aur yehi log raahe hidayat paaney waaley hain Allah ke fazal aur neymat sey, aur Allah Jalla wa ala jaanney waala aur khoob hikmat waala hai."(Surah Al-Hujuraat: 7,8)

Abdur Rahman Sa'di Rahimahullah in aayaat ki tafseer mein raqmtaraaz hain:
"Yani wo log, jin ke dilon mein Allah Jalla wa ala ne emaan muzayyan kar diya, aur usey unka mehboob bana diya, aur unko kufr, gunaah aur ma'siyat se bezaar kar diya, wahi log raahe hidayat par hain" (yani jin ke uloom wa aamaal durust hogey aur deen e qaweem aur siraat e mustaqeem par kaar band hogey."(Tafseer As-Sa'di)

Ghaur farmayen! Allah azeem wa bartar ne bataaya ke hum ne in ke dilon ko emaan se muzayyan kar ke in par apna fazl e azeem farmaya, yeh fazl e azeem is wajah se tha ke yeh Sahaba E Kiraam Razi Allahu Anhum ka giroh haqeeqi aur sachchay momin thhey, kyunke emaan Rab Jalla wa ala ne in ke dilon mein rakkha tha.

Jis cheez ka iradah Allah meharbaan farma ley wo kaam hoke raha karta hai, Rab Jalla wa ala ne in ke liye emaan ko pasand farmaya, aur is se in ke dilon ko muzayyan kiya hai, tou yaqeenan wo pakkey sachchay momin hain, chunanche

Irshaad E Bari Ta'ala hai:
﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ[8] وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ
إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ
شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ[9]﴾

"Mohtaaj muhaajiron ke liye jo khaas taur par nikaaley gaye apne gharon se aur mehroom kiye gaye apne maalon sey, aur Allah ka fazl aur raza chahtey hain, aur wo madad

kartey hain Allah aur uske Rasool ki, aur yehi log sachchay hain, aur jin logon ne is ghar mein (yani madina) aur emaan mein in se pehle qaraar pakda, aur in se muhabbat kartey hain jinhon ne in ki taraf hijrat ki, aur jo inhen diya gaya hai isey apne dilon mein koi haajat nahi paatey aur wo ikhtiyaar kartey hain apni jaano par khawah inhen tangi ho, jinhon ne apni zaat ko buql se bachaaya tou yehi log falah paaney waaley hain."(Surah Al-Hashr: 8,9)

Mazkoorah balaa aayat e kareema zor zor se pukaar rahi hai ke Sahaba E Kiraam Razi Allahu Anhum sachchay momin thhey, inke emaan ka maqsad bas Allah Jalla wa ala ki raza tha, ab in logon ko apne nazariye aur aqeedeh par matam karna chahiye aur is nazariye se bach jaana chahiye ke jo kehtey hain ke Sahaba duniya ke momin thhey, agar in ki yeh baat maan li jaye tou yaqeenan Qur'an ko jhutlaana padega, jo ke mumkin nahi, lehaza inka jhoota hona haq hai, jabke Qur'an ka sachcha hona haq, aur Sahaba ka pakka sachcha momin hona haq hai, jaisa ke Qur'an ne waazeh kiya hai:

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

"Aur jo log emaan ley aaye aur unhon ne hijrat ki aur Allah ki raah mein jihaad kiya aur jin logon ne inhen panah di un ki madad ki, wahi log haqeeqi momin hain, un ke liye Allah ki maghfirat aur ba-izzat rozi hai."(Surah Al-Anfaal: 74)

Dr. Muhammad Luqmaan Salafi is aayat ki tafseer mein raqmtaraaz hain:

"Qism e awwal ke musalmano ka dubara zikr ho raha hai, taake Allah ke nazdeek inka jo maqaam o martaba hai bayaan kiya jaaye aur Allah ki taraf se unhen jo ajr e azeem mileyga is ki inhen khushkhabri di jaaye, muhaajireen o ansaar ki Allah Jalla wa ala ne is aayat ke 'ilaawah Qur'an E Kareem ki kayi aayaton mein tareef ki hai aur yeh is baat ki daleel hai ke Allah Jalla wa ala ke nazdeek inka bada maqaam hai."**(Tayseer Ar-Rahman: 1/544)**

Maloom huwa ke yeh aayat bhi Sahaba E Kiraam Razi Allahu Anhum ke emaan par qata'yi nas hai.

ALLAH Jalla wa ala SAHABA E KIRAAM RAZI ALLAHU ANHUM SE MUHABBAT KARTA HAI:

Qarayeen mohtaram! Sahaba E Kiraam Razi Allahu Anhum pakke sachchay momin hain, jis ki sab se badi daleel yeh hai ke Rab Jalla wa ala ne in ke emaan ki gawahi di aur yeh ke inhon ne badi badi qurbaani se bhi dareegh nahi kiya, deen ki aabiyaari karney ke liye har qism ki qurbaani di, yehi wajha hai ke Allah Jalla wa ala in se khaas muhabbat karta hai.

Irshaad e BARI TA'ALA hai:
﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾

"Aap is mein kabhi khadey na hona, beshak wo masjid jis ki buniyaad pehle din se taqwa par rakhi gayi hai ziyada layaq hai ke aap us mein khadey hon, aur is mein aise log hain jo chahatey hain ke wo paak rahein, aur Allah mehboob rakhta hai paak rehney waalon ko."**(Surah At-Tawba: 108)**

Abdur Rahman Sa'di Rahimahullah is aayat ki tafseer mein raqmtaraaz hain:
"Aise log hain jo is baat ko pasand kartey hain ke wo paak rahein, yani gunhaon aur mayeel kuchyeel, najasaton aur na-paaki se paak saaf rehna pasand kartey hain, aur yeh baat maloom hai ke jo koi kisi cheez ko pasand karta hai, wo us ke husool ki sayee' aur jid o jihad karta hai, is liye ke yeh laa'bud hai ke ahle qubaa gunah, mayeel kuchyeel aur hads se paak rehney ke bahut harees thhey, is liye wo in logon mein se thhey, jinhon ne Islam qubool karney mein sabqat ki, jo namaaz qayim karney waaley, Rasoolullah sallallahu alaihi wasallam ki maeeyat(saath) mein jihaad ki hifazat karney waaley, iqaamat e deen ki koshis karney waaley aur Allah aur uske Rasool ki mukhalifat se bachney waaley thhey aur Allah paak rehney waalon ko pasand karta hai."(Tafseer E Sa'di)

Ghaur farmayen! is aayat e mubaraka mein Sahaba E Kiraam Razi Allahu Anhum ko Allah ki muhabbat ki zamaanat faraham kar di gayi hai, jo ke in ke pakkey aur sachchay momin honay ki daleel hai, kyunke Allah munafiqon aur Sahaba ko gaali deney waalon se qata'an muhabbat nahi karta, balke Allah un par ghazabnaak hota hai.

SAHABA E KIRAAM RAZI ALLAHU ANHUM KO BAKSH DIYA GAYA HAI:

Sahaba E Kiraam Razi Allahu Anhum ke emaan aur taqwa, isaar, humdardi ka sila unko detey huwe Malik wa Meharbaan ne in ki laghzishon ko bhi maaf farma diya hai,

aur inke liye apni razamandi aur khushnodi ko wajib kar diya jo ke Allah Jalla wa ala ki sab se badi neymat hai.

Irshaad E Bari Ta'ala hai:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

"Aur sab se pehle emaan aur islam mein sabqat karney waaley muhaajireen aur ansaar mein sey, aur jinhon ne neki ke saath in ki pairwi ki, Allah in se razi huwa aur wo us se razi hoge aur is mein inke liye baghaat taiyaar kiye hain, jin ke nichey nehren behti hain aur wo in mein hamesha hamesha raheinge, yeh badi kamiyaabi hai."(Surah At-Tawba: 100)

Neez Allah Jalla wa ala ka irshaad hai:

﴿لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ [117] وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ [118]﴾

"Albatta tawajju farmayi Allah ne Nabi par aur muhaajireen aur ansaar par wo jinhon ne tangi ki ghadi mein is ki pairwi ki, is ke baad khareeb tha ke in mein se ek fareeq ke dil bhar jaatey phir us ne in par tawajju ki, beshak wo in par intehayi shafeeq nihayat maherbaan hai, aur in teeno par jin ka mu'aamlah peechey rakkha gaya tha, yahan tak ke in par tang ho gayi zameen apni kushadgi ke bawajood aur in par inki jaanen tang hogayen, apni jaano se tang aagaye aur inhon ne jaan liya ke koi jaye panah nahi, magar Allah ki taraf, phir Allah Jalla wa ala ne inki taraf tawajju farmayi

taake wo tawba karen, beshak Allah tawba qubool karney waala nihayat meharbaan hai."(Surah At-Tawba: 117,118)

Ghaur Farmayen! ke ansaar wa muhaajireen ko khushkhabri suna di gayi hai, bakhshish aur razamandi ki jo ke bahut badi kamiyaabi hai, is se badh kar koi kamiyaabi nahi hai, yeh kamiyaabi ansaar wa muhaajireen ka muqaddar bana di gayi.

SAHABA E KIRAAM RAZI ALLAHU ANHUM KE LIYE AJR E AZEEM HAI:

Asl kamiyaabi aakhirat ki kamiyaabi hai, duniya ki zindagi tou narm wa garam halaat mein guzar hi jayegi, lekin aakhirat ki zindagi guzarney waali nahi, balke mustaqil rehney waali hai, ab jo is zindagi mein kamiyaab hogaya, yaqeenan wo kamiyaab hai, Sahaba E Kiraam Razi Allahu Anhum ka giroh wo mubarak giroh hai ke jo duniya aur aakhirat dono aitebaar se kamiyaab hain, aur jin ke liye Allah Jalla wa ala ne badey badey inaamaat aur ajr e azeem taiyaar kar rakkha hai.

Irshaad E Bari Ta'ala hai:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

"Beshak jo log aap se bait kartey hain, wo dar-haqeeqat Allah se bait kartey hain, Allah ka haath un ke haathon ke oopar hai, pas jo shakhs bad'ahdi karega, tou us bad'ahdi ka bura anjaam usi ko milega, aur jo shaksh is ahad par qayim rahega jo is ne Allah se kiya tha tou Allah isey is ka ajr azeem aata farmayega."(Surah Al-Fath: 10)

SAHABA E KIRAAM RAZI ALLAHU ANHUM KAMIYAAB LOG HAIN:

Sahaba E Kiraam Razi Allahu Anhum ke liye ajr e azeem, in ko duniya aur aakhirat ki kamiyaabi, Allah ki razamandi ki zamaanat faraham ki gayi hai, yeh itna bada inaam inhon ne phoolon ki seej par baith kar haasil nahi kiya, balke is ke liye be-panah qurbaaniyan di hain, apni jaan o maal aur aulaad aur apne watan se bhi haath dhoye hain, in qurbaaniyon ke sila mein in ko kamiyaab qaraar diya gaya hai.

Irshaad E Bari Ta'ala hai:

﴿لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ[88] أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ[89]﴾

"Lekin Rasool aur wo log jo inke saath emaan laaye, inhon ne apne maalon se aur apni jaano se jihaad kiya, aur inhi logon ke liye bhalayi hai, aur yehi log falah paaney waaley hain, Allah ne inke liye baghaat taiyaar kiye hain, in ke neechey nehren jaari hain, wo is mein hamesha hamesha raheinge, yeh badi kamiyaabi hai."(Surah At-Tawba: 88,89)

Ghaur Farmayen! ke Sahaba E Kiraam Razi Allahu Anhum jihaad se ghabraney waaley na thhey, balke is ke liye dil o jaan se qurbaaniyan deney ke liye hamatan taiyaar rehtey thhey, lekin is ke baraks munafiqeen ne hamesha pas o paish se kaam liya aur jihaad aur takleef-deh kaamon se apne aap ko bachatey rahey, jabke Sahaba E Kiraam Razi Allahu Anhum apne Rab se mulaqaat ke shauq mein jihaad ki aarzo apne seeno mein liye har waqt is ke liye taiyaar

rehtey thhey, aur aise mauqon ki talaash mein rehtey thhey ke jis ki wajah se Allah ke saath mulaqaat ho jaye.

Irshaad E Rabbani hai:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا
إِيمَانًا وَتَسْلِيمًا[22] مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ
يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا[23]﴾

"Aur jab momino ne lashkar ko dekha tou wo kehney lagey, yeh jis ka hummen Allah aur uske Rasool ne wadah diya tha, aur Allah aur uske Rasool ne sach kaha tha, aur is surate-haal ne in mein ziyada kiya hai emaan aur jazbah e farmaanbardari ko, momino mein kuch aise hain ke inhon ne Allah se jo ahad kiya usey sach kar dikhaya, aur kuch in mein se intezaar kar rahey hain aur inhon ne koi tabdeeli nahi ki."(Surah Al-Ahzaab: 22,23)

Ghaur Farmayen! ke Allah se kiye huwe muhaidey ko poora kartey huwe apni jaano ke nazraaney paish kar rahey hain, aur kuch Sahaba E Kiraam Razi Allahu Anhum is intezaar mein hain ke Allah se kiye huwe muhaidey par aamal dar-aamad ka waqt kab aaye, aur wo is par apni jaan o maal qurbaan kar ke poora utar kar dikhayen, yeh soch aur fikr in ke emaan mein mazeed izafa karti thi, aur jab emaan ziyada aur pokhta ho jaye tou kamiyaabi yaqeeni hoti hai, aise hi logon ka zikr kartey huwe Allah Jalla wa ala ne irshaad farmaya:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

"Wo log jo pairwi kartey hain hummarey Rasool ki, Nabi E Ummi ki, jisey wo likha huwa paatey apne paas tawraat mein aur injeel mein, wo inhen hukm detey hain bhalayi ka aur inhen roktey hain burayi sey, in ke liye halaal kartey hai paakiza cheez aur in par haraam kartey hain na-paak cheez, aur utaartey hain in ke saaron se bojah e taooq jo in par thhey, pas jo log is par emaan laaye, aur inhon ne is ki himaayat ki, aur is noor ki pairwi ki jo is ke saath utaara gaya, wahi falah paaney waaley hain."(Surah Al-A'raaf: 157)

SAHABA E KIRAAM RAZI ALLAHU ANHUM KO DEEN KI WAJAH SE TAKALEEF DIYE GAYEN:

Badbakht log kehtey hain ke Sahaba duniya ke liye musalmaan huwe thhey, takleefon ko bardasht karney ka matma'-e-nazr sirf aur sirf duniya ki chaudhraahat thi, is ke siwa kuch na tha, Qur'an E Hakeem aise logon ke gandey zehan ki nafi kar raha hai, aur yeh khabar dey raha hai ke Sahaba E Kiraam Razi Allahu Anhum khalisatan Allah ki raza ke liye musalmaan huwe thhey aur in ko is wajah se takaleef diyen gayen warna tou unke kirdaar par koi aiteraaz karney waala na tha, aiteraaz tou bas unke deen par tha, is ki wajah se in ko takaleef diyen jaaten thhey.

Irshaad E Rabbani hai:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

"Jin musalmano se kafir jang kar rahey hain inhen bhi muqaabley ki ijazat di jaati hai, kunyke wo mazloom hain, beshak in ki madad par Allah Jalla wa ala khoob qaadir hai."(Surah Al-Hajj: 39)

Maulana Abdur Rahman Kilaani Rahimahullah is aayat ki tafseer mein raqmtaraaz hain:
"Makkah mein jab musalmano par zulm o sitam ke pahaad dhaye jaa rahey thhey tou is waqt baaz jurrat mand Sahaba ne in kafiron se jang karney ki ijazat talab ki thi, magar is waqt Allah ne inhen aisi ijazat nahi di, balke sabr o isteqaamat se zulm ko bardasht karney ki hi talqeen ki jaati rahi, aur ye wo pehli aayat hai jis mein musalmano ko mudaafi'aana jang ki ijazat di gayi aur is ijazat ki wajah saaf alfaaz mein bata di gayi ke yeh ijazat inhen is liye di jaarahi hai ke in par musassal zulm dhaye jaatey rahey hain."(Tayseer Al-Qur'an: 3/165)

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ﴾

"Yeh wo hain jo bila-wajah apne gharon se nikaaley gaye sirf is qaul par ke hummara parwardigaar faqat Allah hai, agar Allah Jalla wa ala logon ko aapas mein ek doosrey se na hatata rehta tou yeh ibadaat qaaney aur girjey aur masjiden aur yahoodiyon ke ma'bad aur wo masjiden bhi wiraan kardi jaaten, jahan Allah ka naam ba-kasrat liya jaata hai, jo Allah ki madad kareyga Allah bhi zaroor us ki madad kareyga, beshak Allah Jalla wa ala qowaton waala bada ghalba waala hai."(Surah Al-Hajj: 40)

Irshaad E Rabbani hai:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

"Jin logon ne zulm bardasht karney ke baad Allah ki rah mein tark e watan kiya hai, hum inhen behtar se behtar thikana duniya mein aata farmayegen, aur aakhirat ka sawaab tou bahut hi bada hai, kash ke log is se waaqif hotey."(Surah An-Nahl: 41)

Allah Jalla wa ala ka Irshaad hai:

﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

"Wo jinhon ne daman e sabr na chora, aur apne paalney waaley par hi bharosa kartey rahey."(Surah Al-Nahal: 42)

In dono aayaat ne is baat ko wazeh kiya hai ke in Sahaba E Kiraam Razi Allahu Anhum ko mehaz Allah ke deen ki wajah se takleefen di gayi hain, in ka apna koi jurm na tha, jab in ko Allah ke deen ki wajah se takleefen di gayi hain tou Allah Jalla wa ala in ki madad kar ke in ki mushkilaat khatam kardeyga, chunaanche Allah Jalla wa ala ne madad ki aur in ki mushkilaat ko khatam kar diya, aur in ka saath dey raha tha, duniya ka koi maqsad paish e nazr kaarfarma na tha jo koi bhi aisi baat karta hai wo ghalat soch aur nazariye ka haamil hai ke jis ko is se tawba karni chahiye.

SAHABA E KIRAAM RAZI ALLAHU ANHUM AAPAS MEIN MUHABBAT KARNEY WAALEY THHEY:

Sahaba E Kiraam Razi Allahu Anhum ka wasf e jameel yeh bhi tha ke wo aapas mein intehayi muhabbat karney waaley thhey, jis ki tafseel hum ne Sahaba E Kiraam Razi Allahu Anhum ki aapas ki muhabbat ke zimn mein bayaan kardi hai (dekhiyen safa 47), yeh aayaat bhi Sahaba E Kiraam Razi Allahu Anhum ki aapas mein muhabbat par dalaalat karti hain jo ke khaas Allah ke fazl ki wajah se tha, chunanche

Irshaad E Rabbani hai:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Allah ki rassi ko sab mil kar mazbooti se thaam lo aur phoot na daalo, aur Allah Jalla wa ala ki is waqt ki neymat ko yaad karo jab tum ek doosrey ke dushman thhey tou us ne tumharey dilon mein ulfat daal di, pas tum uski meharbaani se bhai bhai hogaye aur tum aag ke gardhey ke kinarey par pohhach chuke thhey, tou us ne tumhen bacha liya, Allah Jalla wa ala isi tarha tumharey liye apni nishaaniyan bayaan karta hai taake tum rah paao."(Surah Aal-Imran: 103)

Doosri jagha Allah Jalla wa ala ka Irshaad hai:

﴿وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ [62] وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ [63]﴾

"Allah wahi tou hai ke jis ne tujh ko apni madad aur momino ke saath mazboot kiya, aur in (Sahaba) ke darmiyaan muhabbat paida kar di, agar aap saari kayenaat ko bhi in par kharch kar detey tou in ke dilon mein

muhabbat paida nahi kar saktey thhey, lekin Allah ne (apne khaas fazal o rahmat sey) in ke darmiyaan muhabbat paida kar di, bila-shuba wo ghalib wa hikmat waala hai."(Surah An-Faal: 62,63)

SAHABA E KIRAAM RAZI ALLAHU ANHUM KAFIRON KE LIYE SAKHT THHEY:

Sahaba E Kiraam Razi Allahu Anhum jaisey aapas mein muhabbat karney waaley thhey waisey hi Allah ke Deen ke dushmano se nafrat karney waaley thhey, jabke wo Deen E Islam ko nukhsaan pohchaa rahey hon phir in ke dilon mein kafiron ke liye koi narmi na thi, chahe kafir koi bhi ho.

Irshaad E Bari Ta'ala hai:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

"Allah Jalla wa ala par aur qayamat ke din par emaan rakhney waalon ko Allah aur uske Rasool ki mukhalifat karney waalon se muhabbat rakhtey huwe hargis na paaogey, wo unke baap ya unke bete ya unke bhai ya unke kunbey qabeeley ke azeez hi kuny ka hon, yehi log hain jin ke dilon mein Allah Jalla wa ala ne emaan ko likh diya hai, aur jin ki tayid apni roh se ki hai aur jinhen in jannaton mein dakhil kareyga, jin ke nichey nehren beh rahi hain, jahan yeh hamesha raheingey, aur Allah in se razi hai aur yeh Allah se khush hain, yeh Allah ka shukr hai, aagha raho,

beshak Allah ke giroh waaley hi kamiyaab honge."(Surah Al-Mujaadilah: 22)

Aur Allah Jalla wa ala ka Irshaad hai:

﴿مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ
اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ
أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

"Muhammad(sallallahu alaihi wasallam) Allah ke Rasool hain, aur jo log in ke saath hain, kafiron par sakth hain aapas mein raham-dil hain tu inhen dekhega ke ruku aur sajdey kar rahey hain, Allah Jalla wa ala ke fazl aur razamandi ki justuju mein, in ka nishaan in ke chehron par sajdon ke asar se hai, in ki yehi sifat tawraat mein hai, in ki sifat injeel mein hai, misl is khaati ke jis ne apna phataa nikaala, phir usey mazboot kiya, aur wo mota hogaya, phir apni jad par seedha khada hogaya, aur kisaano ko khush karney laga, taake in ki wajah se kafiron ko chidaye, in emaan waalon aur shaistah aamaal waalon se Allah ne bakshis ka aur bahut badey sawaab ka wadah kiya hai."(Surah Al-Fath: 29)

Abdur Rahman Sa'di Rahimahullah is aayat ki tafseer mein raqmtaraaz hain:

"Allah Tabarak wa Ta'ala apne Rasool(sallallahu alaihi wasallam) aur un ke Sahaba, jo muhaajireen wa ansaar mein se hain in ke baray mein aagha farmata hai ke wo kamil tareen sifaat aur jaleel tareen amwaal ke haamil hain, aur wo kuffaar ke saath bahut sakht hain, fateh wa nusrat mein jid o jihad aur is baray mein poori koshis karney

waaley hain, wo kuffaar ke saath sirf durushti aur sakhti se paish aatey hain, is liye un ke dushman unke saamney zaleel hoge in ki taqat toot gayi, aur musalmaan un par ghalib aagaye."(Tafseer As-Sa'di)

Ek doosrey maqaam par Allah Jalla wa ala ka Irshaad hai:
﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾
"Yaqeenan Allah momino se khush hogaya jab ke wo darakht ke nichey tujh se bait kar rahey thhey in ke dilon mein jo tha usey us ne maloom karliya aur un par atmenaan nazil farmaya, aur inhen khareeb ki fatah inaayat farmayi."(Surah Al-Fath: 18)

Mazkoor aayat mein Sahaba E Kiraam Razi Allahu Anhum ke "Al-Hub Fillah Wal Bughz Fillah" waaley aqeedeh ki wajah se in ko apni razamandi ki zamaanat bhi dey di hai, yeh aayat sulah hudaibiya ke mauqe par nazil huwi thi ke jab Sahaba E Kiraam Razi Allahu Anhum ne makkah waalon se ladney ka program banaya, halaanke makkah waaley in ke rishtedaar thhey, lekin deen ki rah mein kisi rishtedaar ya ghair rishtedaar ko khaatir mein na laatey thhey, balke jo deen ka dushman wo in ka dushman hai, unka yehi kirdaar Allah Jalla wa ala ko bahut pasand aaya ke jis ki wajah se Allah Jalla wa ala ne in ke liye apni razamandi ki zamaanat di.

SAHABA E KIRAAM RAZI ALLAHU ANHUM KA KIRDAAR NAJAAT KE LIYE MIA'YAAR HAI:

Sahaba E Kiraam Razi Allahu Anhum azeem us shaan wa be-misaal giroh ka naam hai ke jin ka ek ek kirdaar be-misl wa be-misaal hai, inka emaan, Allah ka taqwa, inka isaar wa qurbaani, algharz ke in ki har cheez khabil e itteba hai, isi wajah se Allah Jalla wa ala ne in ke kirdaar ko kamiyaabi ka mia'yaar qaraar diya hai.

Irshaad E Bari Ta'ala hai:

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

"Agar yeh log tumharey (Sahaba) ki tarha emaan ley aayen tou yeh hidayat paagaye, lekin agar in ki mukhalifat karenge tou barbaad ho jayenge."(Surah Al-Baqara: 137)

Allah Jalla wa ala ka mazeed Irshaad hai:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

"Jo shaksh ba-wajood raahe hidayat ke wazeh ho jaaney ke bhi Rasool ke khilaaf karey, aur tamaam momino ki rah chhod kar chaley, hum usey udhar hi mutawajja kardengey jidhar wo khudh mutawajja huwa, aur dozaq mein daal dengey, wo pohachney ki bahut hi buri jagha hai."(Surah An-Nisaa: 115)

Hafiz Salahuddin Yusuf Hafidahullah is aayat ki tafseer mein raqmtaraaz hain:

"Momino se muraad Sahaba E Kiraam Razi Allahu Anhum hain jo Deen E Islam ke awwaleen pairo aur is ki talimaat ka kamil namuna thhey, aur in ke nuzool ke waqt jis ke siwa koi momin giroh maujood na tha ke wo muraad ho, is liye

Rasool ki mukhalifat aur "Ghaira Sabeelil Momineen" ka itteba dono haqeeqat mein ek hi cheez ka naam hai, is liye Sahaba E Kiraam Razi Allahu Anhum ke raastey aur minhaaj se infiraaf bhi kufr wa zalaal hi hai."(Tafseer Ahsan Ul Bayaan)

Ghaur farmayen! Sahaba E Kiraam Razi Allahu Anhum ko momin qaraar diya gaya hai, aur in ki itteba ko kamiyaabi jabke in ki mukhalifat ko gumraahi qaraar diya gaya hai, hum sab bhaiyon ko koshis karni chahiye ke Sahaba E Kiraam Razi Allahu Anhum waala kirdaar apnayen, Allah hummen tawfeeq bakhsey. Aameen

SAHABA E KIRAAM RAZI ALLAHU ANHUM KE LIYE DUA KARNEY KA HUKM:

Qarayeen mohtaram! Sahaba E Kiraam Razi Allahu Anhum ki mehnaton aur koshishon ka natija hai ke aaj Deen E Islam apni asl shakl mein maujood hai, agar in ki qurbaaniyan na hoten tou hosakta tha ke aaj hum musalmaan hi na hotey, Islam kisi bhi musalmaan aur insaan ki kamiyaabi ke liye zaroori hai, tou goya hummen yeh kamiyaabi mehaz Sahaba E Kiraam Razi Allahu Anhum ki mehnat, koshis wa kawish aur qurbaani se mili hai jo ke inka hum par bahut bada ahsaan hai, is ahsaan ka taqaza hai ke hum kam az kam in ke liye duayen kartey rahen.

Allah Jalla wa ala ka Irshaad hai:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ﴾

"Aye Nabi! aap yaqeen kar len ke Allah ke siwa koi mabood nahi, aur apne gunaahon ki bakhshish mangga karen, aur

momin mardon auraton ke haq mein bhi, Allah tum logon ke aamad o raft ki aur rehney sehney ki jagha khoob jaanta hai."(Surah Muhammad: 19)

Is aayat mein Allah Jalla wa ala ne apne paighambar ko hukm diya ke in ke Sahaba ke liye dua e maghfirat kiya karo kunyke maghfirat hi kamiyaabi hai aur duniya aur aakhirat ki mushkilaat se najaat ka sabab hai, doosrey maqaam par momino ki bhi sifat bayaan ki ke wo apne bhaiyon ke liye dua e maghfirat kartey hain.

Irshaad E Rabbani hai:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

"Ke jo inke baad aaye hain wo tou duayen kartey hain, Aye Hummarey Rab! hummarey in bhaiyon ko bhi hummarey saath bakhsh dey ke jo hum se emaan mein sabqat ley jaa chukey hain, aur hummarey dilon mein in ke liye koi keena paida na kar ke wo emaan laaye, bila-shuba tou bada hi narm aur raham karney waala hai."(Surah Al-Hashr: 10)

In aayaat mein hummen yeh sikhaaya gaya hai ke Sahaba E Kiraam Razi Allahu Anhum ke liye aur apne guzrey huwe yane foot shuda bhaiyon ke liye dua karni chahiye na ke in ki burayiyan karni chahiye, Allah hummen samahj ki tawfeeq bakhsey, hummarey dilon ko Sahaba E Kiraam Razi Allahu Anhum ki muhabbat se labreez kardey.
Aameen Ya Rabbil Aalameen.

RASOOLULLAH sallallahu alaihi wasallam KI ZUBAAN E MUBARAK SE SAHABA E KIRAAM RAZI ALLAHU ANHUM KI FAZILAT:

Qarayeen mohtaram! Sahaba E Kiraam Razi Allahu Anhum ki fazilat Qur'an E Kareem ki raoushni mein aap ne mulahazah farmaya, ab Hadees E Rasool sallallahu alaihi wasallam ki row se bhi Sahaba E Kiraam Razi Allahu Anhum ki fazilat wa maqaam mulahazah farmayen, Rasoolullah sallallahu alaihi wasallam ki hadees ki row se Sahaba E Kiraam Razi Allahu Anhum behtareen log hain, aur in ka zamana bhi behtareen zamana hai, chunaanche, Sayyiduna Umar Bin Haseen Radhi Allahu Anhu se marwi hai ke Rasoolullah sallallahu alaihi wasallam ne farmaya:

((خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذُرُونَ وَلَا يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ- وَفِي رِوَايَةٍ وَيَحْلِفُونَ وَلَا يُسْتَحْلَفُونَ))

"Mere daur ke log (Sahaba Razi Allahu Anhum) sab se behtar hain, is ke baad wo log jo in ke baad aayenge, phir wo log jo in ke baad honge, phir wo log honge ke jo gawaahi denge, lekin in ki gawaahi qabil e qubool na hogi, wo khayanat karenge aur wo ameen nahi honge, wo nazr maanege, lekin poora na karenge, aur in mein motapa aajayega, aur doosri riwaayat mein hai, wo khasam utthayenge, halaanke in se khasam ka mutaalba na kiya jaye."(Saheeh Bukhaari, Kitaab Fazail E Sahaba, Raqm: 365. Saheeh Muslim, Kitaab Fazail E Sahaba, Raqm: 6475)

Ghaur farmayen! ke Rasoolullah sallallahu alaihi wasallam ne sab se behtareen log Sahaba E Kiraam Razi Allahu Anhum ko qaraar diya hai, kiyunke inhon ne shab o roz Rasoolullah sallallahu alaihi wasallam ke saath guzarey

hain, Nabi E Rahmat sallallahu alaihi wasallam se taleem baraahe raast li hai jo ke kamiyaabi aur Allah ke fazl ka baais hai, isi liye Rasoolullah sallallahu alaihi wasallam ne in ko ummat ke liye kamiyaabi ka zariya aur sabab qaraar diya hai, chunaanche, Sayyiduna Abu Burda Radhi Allahu Anhu apne baap se bayaan kartey hain ke:

((قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ " النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ))

"Nabi sallallahu alaihi wasallam ne aasmaan ki taraf apna sar e mubarak utthaya, aur Aap sallallahu alaihi wasallam aksar apna sar e mubarak aasmaan ki taraf utthaya kartey thhey, farmaya: sitaarey aasmaan ke liye aman ki zamaanat hain, jab aasmaan ke sitaarey toot jayenge tou aasmaan ke liye (phat jaaney ke) wadey ka waqt aajayega, aur main apne ashaab ke liye baais e aman hon, jab main chala jaaonga tou mere ashaab in aazmaishon se do chaar honge jis ka in se wadah kiya gaya hai, aur mere Sahaba meri unmat ke aman ka sabab hain, aur jab mere Sahaba utth jaayenge tou meri ummat bataye gaye fitno se do chaar hogi."(Saheeh Muslim, Kitaab Fazail E Sahaba, Hadis No.2531/208 [6466])

Aap sallallahu alaihi wasallam ne Sahaba E Kiraam Razi Allahu Anhum ko is ummat ke liye aman wa aatashi ka sabab qaraar diya hai, jab tak Sahaba E Kiraam Razi Allahu Anhum maujood raheinge, is ummat mein aman rahega lekin jab chaley jaayenge tou ummat fitno ka shikaar ho jayegi, jo ke in ki kamzori ki daleel hogi, lekin Sahaba E Kiraam Razi Allahu Anhum ki maujoodgi in ki quwat wa

kamiyaabi ki zamaanat hai, chunaanche, Sayyiduna Abu Sayeed Khudri Radhi Allahu Anhu se marwi hai ke Rasoolullah sallallahu alaihi wasallam ne farmaya:

((يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِئَامٌ مِنَ النَّاسِ فَيَقُولُونَ، هَلْ فِيكُمْ مَنْ صَاحَبَ رَسُولَ اللَّهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ، نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِئَامٌ مِنَ النَّاسِ فَيُقَالُ هَلْ
فِيكُمْ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى
النَّاسِ زَمَانٌ، فَيَغْزُو فِئَامٌ مِنَ النَّاسِ فَيُقَالُ، هَلْ فِيكُمْ مَنْ صَاحَبَ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ فَيُفْتَحُ لَهُمْ))

"Musalmano par aisa waqt aayega ke in ka ek giroh Allah ke raastey mein ladayi ladeyga, yeh jihaad karney waaley pocheyge kya tum mein koi aisa hai, jis ko Rasoolullah sallallahu alaihi wasallam ki sohbat naseeb huwi ho? wo jawaab dengey, haan, chunaanche is Sahabi ki barkat se in ko fateh naseeb hogi, phir musalmano par aisa waqt aapadeyga ke in ka ek giroh Allah ke raastey mein ladayi ladeyga, pochaa jayega, kya tum mein koi aisa hai, jis ko Ashaab E Rasool sallallahu alaihi wasallam ki muhabbat hasil ho (yane Tabayee hai)? wo jawaab dengey haan, tou in ko fateh naseeb ho jayegi, phir musalmano par aisa daur aayega ke in ki ek jamaat jihaad fee sabeelillah kareygi pochaa jayega kya tum mein aisa shaksh hai, jis ko Ashaab E Rasool sallallahu alaihi wasallam ki (yane Tabayee) ki sohbat misar aayi ho (yane Taba'tabayee hai)? bataya jayega, haan, tou wo bhi fatehyaab honga."(Saheeh Bukhaari, Kitaab Fazail E Ashaab Un Nabi, Raqm: 3649, Saheeh Muslim, Kitaab Fazail E Sahaba, Raqm: 6468)

Sahaba E Kiraam Razi Allahu Anhum kis qadar mubarak hain ke in ke wujood ki wajah se Allah Jalla wa ala momino

ko fateh naseeb farmata hai, kiyunke inhon ne Allah Jalla wa ala aur Allah ke bando ke huqooq ko is tarha aada kiya hai ke jis tarha in ko aada karney ka haq hai, isi wajha se in Sahaba E Kiraam Razi Allahu Anhum ko afzal tareen giroh qaraar diya gaya hai, in mein se bhi Ansaar Sahaba E Kiraam Razi Allahu Anhum ko ek khaas maqaam hasil hai ke Aap sallallahu alaihi wasallam ne in ki teen pushton ke liye maghfirat ki dua manggi hai, aur in se muhabbat ko emaan ki alaamat qaraar diya hai, chunaanche, Sayyiduna Bara' Radhi Allahu Anhu se marwi hai ke maine Rasoolullah sallallahu alaihi wasallam ko farmatey huwe suna ke:

((لِلْأَنْصَارِ لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ، وَلاَ يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ))

"Sirf emaan waaley hi ansaar se muhabbat rakhtey hain, aur kisi munafiq ke siwa koi aur in se bughz nahi rakhta, jo shaksh in se muhabbat rakhega Allah Jalla wa ala in se muhabbat karey aur jo in bughz rakhega, Allah Jalla wa ala is se bughz rakhey."(Saheeh Bukhaari, Kitaab Manaqib Ul Ansaar, Raqm: 3783)

Ansaar se muhabbat momin kartey hain, aur munafiq ansaar se bughz kartey hain, in ki muhabbat ki wajah se Allah ki muhabbat haasil hoti hai, aur jo in se nafrat karey Allah Jalla wa ala un se nafrat karta hai kis qadar badbakht hain wo log ke jo Sahaba E Kiraam Razi Allahu Anhum se nafrat kartey hain, in ke khilaaf gandi zabaan istemaal kartey hain, yaqeenan in ke liye duniya o aakhirat ki ruswayi hai, kiyunke Sahaba E Kiraam Razi Allahu Anhum ki yeh jamaat bakhshi huwi hai, chunaanche, Sayyiduna Zaid

Bin Arqam Razi Allahu Anhum se marwi hai ke Rasoolullah sallallahu alaihi wasallam ne farmayi:

((اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ، وَلِأَبْنَآءِ أَبْنَاءِ الأَنْصَارِ))

"Aye Allah! ansaar ki aur in ke beton aur poton ki maghfirat farma."(Saheeh Muslim, Kitaab Fazail E Sahaba, Raqm: 6416)

Ansaar ki teen pushton ke liye dua e maghfirat ki gayi hai, is se in ka maqaam wa martaba wazeh hai, ansaar wa muhaajireen Sahaba E Kiraam Razi Allahu Anhum mein sab se afzal Badri Sahaba hain, badr waalon ki fazilat ko bayaan kartey huwe Rasoolullah sallallahu alaihi wasallam ne in sab ko sab se afzal tareen qaraar diya, chunaanche, Sayyiduna Rifa'ah Bin Rafi' se marwi hai ke:

((جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَالَ: مِنْ أَفْضَلِ الْمُسْلِمِينَ أَوْ كَلِمَةً نَحْوَهَا قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ))

"Jibreel Aalaihis Salaam Nabi E Akram sallallahu alaihi wasallam ki khidmat mein tashreef laaye aur dariyaaft kiya, Aap sallallahu alaihi wasallam ka ahle badr ke baray mein kya gumaan hai? Aap sallallahu alaihi wasallam ne farmaya, wo tamaam musalmano se afzal hain, ya isi tarha ki baat farmayi, chunaanche Jibreel Aalaihis Salaam ne kaha isi tarha badr mein shamil honay waaley firishtey bhi afzal hain."(Saheeh Bukhaari, Kitaab Al-Maghaazi, Raqm: 3992)

Is giroh ke baad afzal tareen giroh sulah hudaibiya waaley Sahaba E Kiraam Razi Allahu Anhum ka hai, chunaanche, Sayyiduna Jabir Radhi Allahu Anhu se marwi hai ke:

قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَ مِائَةٍ، قَالَ لَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الأَرْضِ

"Hudaibiya ke din hum ek hazaar char saw thhey, hummarey baray mein Nabi E Kareem sallallahu alaihi wasallam ne farmaya, aaj ke din tum saarey zameen waalon se behtar ho."(Saheeh Bukhaari, Kitaab Al-Maghaazi, Raqm: 4154, Saheeh Muslim, Kitaab Al-Imara, Raqm: 4811)

Is hadees se hudaibiya waalon ki fazilat wazeh hai.

Reference |Kitaab: Shaan E Sahaba Bazabaan E Mustafa sallallahu alaihi wasallam , Taleef: Abu Humzah Abdul Khaliq Siddiqi Hafizahullah. Safa: 19-41|

The Way Of Salafiyyah

(The True Knowledge of Islam)